THE WOMEN'S MISSIONARY MAGAZINE

OCTOBER — 1948

of The United Presbyterian Church

of Philip Gendreau, N. Y.

Winding road in the Poconos, near Allentown, Pennsylvania.

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TABLE OF CONTENTS FOR OCTOBER, 1948

"A Little Time Apart" 65
W.G.M.S. Outreach
Our Neighbors In The South 67
Indians Are Neighbors 70
Hand In Hand With Others
Cooperation With The Board Of American Missions 72
Appreciation For Good Homes 75
Christian Literature 76
Worship Service 78
Prayer Group Department 79
Memories Of India 80
"Follow Thou Me" 82
Conference Of Christian Workers 85
News From Afar
Pakistan And India 86
Egypt 90
Ethiopia 92
Sudan 95
Teams To Speak On Foreign Mission Advance 96
Editorial 98
Thank Offering 102
Young Women Girls' Circle 104
Girls' Circle Program 106
The Juniors 107
Home Missions 109
Negro Missions 112
Indian Missions 117
Literature 123
Temperance And Reform 124
Tributes 125
Foreign Missionaries Supported By The W. G. M. S. 126
Home Missionaries Supported By The W. G. M. S. 127
Names And Addresses Of Missionaries Under The Board Of Foreign Missions 128

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N
UTUMN

ok at the trees, but my thoughts
rise heavenward;
e flaming loveliness holds fast
my gaze,
t can not prison thoughts, for I
know the Lord
d my heart prays—

ays with a sudden joy to God
above
r golden moments of each pass-
ing year,
r warmth of Christian fellow-
ship, and love
at conquers fear.

look at the trees of gold and
flaming red,
d's guideposts by which men are
called to see
e Christ, and I praise His name
whose blood was shed
Calvary's tree.

—Elsie Wehling Fulton

A LITTLE TIME APART

The Women's Missionary Magazine

of the United Presbyterian Church

VOL. LXII OCTOBER, 1948 No. 2

+ W. G. M. S. OUTREACH +

A Neighbor's Hand, Cooperation With Board of American Missions

Our Neighbors In The South

By MRS. H. RAY SHEAR, Secretary of Negro Missions

WHERE WE STAND

THE above title is used in reference to the mission work of The United Presbyterian Church among the Negroes of the South. It in no way implies that the need is confined to the South; there is much to be done in the North, East and West. But the Board of American Missions and the Board of the Women's General Missionary Society have confined their efforts in the past to certain stations in the South. Our one United Presbyterian Negro Church of the North is located in Indianapolis, Indiana. The new work in Los Angeles, directed by the Reverend St. Paul Epps and supported this past year by the Young People's Special, marks the beginning of a new era in missionary effort for Negroes. The American Board hopes to initiate similar work in several northern cities.

It would seem that this is the time and the place to say that, as the need is not confined to the South, neither is the effort confined to the North. Many fine Christian people of the southern states have had a concern for the Negro people of their areas. This is increasingly in evidence. A grave mistake is made when people make broad, sweeping, all-inclusive statements about inter-racial relations of which they know little in detail. An example of southern co-operation is found in the following item: for several years the Women's Missionary Society of the white Presbyterian Church of Camden, Alabama, has paid the expenses of one of our workers in Wilcox County to a Bible Conference in Tuscaloosa, Alabama. Last year the one chosen to be the delegate was Mrs. N. D. Williams of Miller's Ferry. This year the delegate was Mrs. S. W. Rivers, matron of the girls' dormitory at Camden. We should not fail to take note of these encouraging things.

Where Our Churches Are

Our organized churches are at Norfolk and Chase City, Virginia; Henderson and Townsville, North Carolina; Knoxville and Athens, Tennessee; Annemanie, Prairie, Miller's Ferry and Camden, Alabama. In all these there are Sabbath Schools, Missionary Societies and Young People's Societies. These are not large groups, but from year to year through the past seventy years the pastors and helpers have labored faithfully and fruitfully. One of these groups has some fine young men and women who have dedicated their lives to the service of The Master.

Where Our Schools Are

Through the years the educational phase of our work has received considerable attention because of the great need. In many localities the church-supported schools have completed their work and been turned over to the state as the state was able to finance them. Other schools were opened in new areas. Today Miller's Ferry, Prairie, Camden and Annemanie, all in Alabama, constitute our educational work on the secondary level, while Knoxville is the only school on the college level. We still maintain an interest in the schools at Henderson, N. C., and Chase City, Virginia.

Into these schools parents have sent their children for the purpose of obtaining an education. Many of them had a still deeper desire, for the Christian education which a church-supported school gave. Christian teaching and living have been the constant aim and accomplishment of all our school administrations. Of the graduates of our schools a small number have become ministers of the Gospel, in our own church and in other churches, many have become teachers, some doctors, some nurses, some attorneys, some government employees. Business and industry have claimed many.

How It Works

At this year's commencement exercises at Miller's Ferry there was a visitor from Chicago. He was asked to speak at the close of the Class Day program. This he did, and as he spoke informally and reminiscently a listener could catch a glimpse of what these schools have meant to those in attendance. This man had been a student in Miller's Ferry during the early years of Mr. N. D. Williams' superintendency. He recalled many interesting things, but in all that he said it was clearly evident that what he valued most was the Christian character which the mission built into the lives of its students. Honesty, sobriety, industry, thrift, service to others and all the things which make for Christian citizenship in this land of ours were part and parcel of this man's make-up. But why was he there for Commencement? Perhaps you have guessed it. He had a son in the graduating class. As it became more and more difficult to guide young people aright in a large city, this father decided that what his boy needed was the kind of training he himself had had at Miller's Ferry; and to Miller's Ferry he was sent. All concerned were very much pleased with the results.

For many years this man and his wife have gathered together all those in Chicago who have been students in Miller's Ferry and united them in a Miller's Ferry Club. As he talked to us he explained that this club had a three-fold purpose: first, the joy of fellowship with persons of like motive and purpose; second, to aid one another in times of trouble and sorrow; third, to raise and send gifts to the Miller's Ferry Mission which had set their feet in the right path, shown them the total picture of Christian living, and guided them in their search for their own proper place in relation to the rest of the world.

There are many like this man, scattered through North, East, South and West, who will always be grate-

ful for the opportunities our missions have afforded them. These are values that cannot be reduced to statistics as we know statistics.

Where Our Medical Work Is

Jubilee Hospital is located in Henderson, N. C. To mention this fine piece of work, along with the work of Henderson Institute, is to bring to mind the names of Dr. and Mrs. John A. Cotton, for they are almost synonymous. Jubilee Hospital, under the supervision of Mrs. Eva J. Adams, serves a large area of the surrounding county in addition to the town of Henderson. This is an especially significant piece of work when one recalls that Negroes are not admitted to white hospitals in this area of the country. Here is a type of mission work that is greatly needed and is wide open for expansion.

Throughout Jubilee's forty years of service, great is the number who have blessed the United Presbyterian Church for its work of love and mercy. Efficient care has been given to those whose illness was incurable, and restoration to many who might not have had a chance to live. Clinics, instruction in home care, visits to the sick in their homes—all in the name of the Great Physician—have constituted a ministry that is unsurpassed.

Where Our New Projects Are

Throughout the South there has been a recent upsurge in attempts at better educational facilities for all. This includes a very definite attempt, in many states, to bring Negro education up to the standard for whites. As this becomes an accomplished fact the church boards will be able to turn their attention to other types of endeavor.

The readjusted program will include the following items: First, the church work will be continued and its program expanded; second, Christian boarding departments will be maintained as long as needed; third, Bible instruction will be continued in all grades of the schools we now have, with additional facilities and equipment; fourth, the Bible program will be introduced into other schools where it is desired.

In line with the above we offer as an example the work at Henderson Institute, Henderson, N. C., which has been in operation for one year. Next year the same program will be put into effect in Thyne Institute, Chase City, Va. A new worker has been added to the staff of Knoxville College in the capacity of Dean of Women for the school year just ahead. All in all there will be no lessening of the work but a gradual change of emphasis, even as there has been adaptation in the past.

Where The Greatest Need Lies

Now there are two directions toward which the above title points. Both the Negro and the white man are apt to think first and longest about how this question affects him. The Negro has developed a marvelous degree of patience, through long years of waiting. But if he could exercise it a while longer just at this crucial time when white people are becoming more conscious of what is right and what is wrong in dealing with those of another race the settlement arrived at would have a more abiding result because it comes from within.

On the other hand the Christian element of the white race should examine itself in the light of the whole teaching and practice of Jesus, and especially the Golden Rule, and thus hasten the day when not only in creed but also in deed men shall stand before each other as equals. God is testing all of us. Let us look to the best interests of our neighbors and not first and longest to our own.

Indians Are Neighbors

By MRS. RUSSELL K. MONTGOMERY,
Secretary of Indian Missions

Never before in the history of our race have there been so many young Indians leaving their reservation homes for work out in the American world as there are today. In increasing numbers the young Indians and often their parents are breaking through the segregation of their reservation life migrating from rural areas to urban centers, thus becoming a part of the great American working world. No doubt the inadequacy of their reservation resources, the growing unrest in respect to restraints of tribal life, the greater opportunities for G.I.'s and young educated Indians in skilled trades with better wages and better living all contribute to this "Off the Reservation" movement. The Indians are proving that given the right education and the right opportunity, they can achieve distinction in any field of service. Not all Indians succeed in making good adjustments but there is reason to believe as a people they are succeeding as well as any other minority group.

Christian Attitudes

The Christian forces have taken note of this moving trend and have observed the many complex social, moral and spiritual problems created. They are also awakened to the fact that it is not right to allow the Indian to find his own way in this bewildered and sometimes hostile environment. The Christian Church has been challenged to pursue through its churches, pastors, religious workers or social agents every avenue of service by which it might help meet, guide and befriend these relatively new neighbors. Since the Indian is unquestionably on the march to greater freedom and greater responsibilities, it is the duty and privilege of every Christian to be willing to open the door of greater opportunity to further the Indian's assimilation into the American way of life. To help him help himself it is necessary for us to be fortified with an intelligent understanding of Indian background—his inner feelings, attitudes, customs and characteristics—and also it is necessary for us to use good practical methods in approaching our new-found neighbor, the Indian. One very effective

method of meeting the need of the Indian is through the Christian social service centers, such as the one recently opened up in downtown Phoenix which provides guidance in Christian life and also offers facilities for constructive use of leisure time. Mr. Louis Mitchell, our Indian Cook Christian Training School student from Tama, Iowa, is one of the assistants of the Phoenix Christian Service Center.

If the Indian and the white man are ever going to meet on a common ground of neighborliness, friendship and understanding, it will only be as the result of a give-and-take proposition. The Indian needs to be helped to understand and to trust the good intentions of the white man as well as the white man needs to be helped to understand the Indian by approaching him as an individual, discovering his interests and needs, and thus establish a friendly relationship with him. The fact that the break with the old Indian way is inevitable, means that the Indian youth must learn to recognize all these forces which through many generations have retarded his peoples' progress and he must be willing to put into practice the most effective ways of overcoming these forces. Progress is slow because so few Indians have shown themselves able to overcome these handicaps.

Indian Youth

The Indian youth as a good neighbor can be brought about through a gradual process of education in both schools and churches. This is probably the easiest and most effective means of sharing with the Indian people the American way of life. It will be to no benefit, however, unless the Indian people are permitted to have a voice in the kind of education they want. They must be given the opportunity to think through their own problems and to work out for themselves that which is best suited to their needs. The schools direct the Indian youth how to make a living but it is the church that must direct them how to live a life that is motivated and directed by a divine spiritual power. It is only religion that can provide the ideals and guides to right living that the Indian so urgently needs. If the Christian Church is to meet the challenge of the Indian's need it must help him to discover that inner power and control that only belief in Jesus Christ and the true God can give him and the Church must help him to achieve that happier and fuller life which is the Christian's reward.

Ways of Helping the Indian

There are several ways in which all of us as private citizens and as good Christian neighbors might help our Indian friends to take their rightful places in our communities.

(1) The public can play its part in welcoming Indians coming from reservations to urban life.

(2) We can acknowledge with gratitude all that is good in Indian tradition.

(3) We can treat all Indians whom we meet as human beings, giving them a chance to prove themselves.

(4) We can encourage Indian youth to train for Christian leadership.

(5) We can make a study of and

(*Continued on Page* 122)

Hand In Hand With Others

COOPERATION WITH THE BOARD OF AMERICAN MISSIONS

MRS. EDGAR B. MURDOCH, Secretary of Home Missions

In the largest sense all missions, at home or abroad, are cooperating in the one great purpose for which they exist, to bring the world to the feet of Christ. In another sense all the work of the Women's General Missionary Society is in cooperation with the other Boards of the church because it is advancing the same work although in different areas. In a special sense some of our departments of work are cooperational because they were definitely delegated to the W.G.M.S. by the General Assembly which placed the full responsibility for that particular work in the hands of the Women's Board. This was the case with our mountain missions in Kentucky.

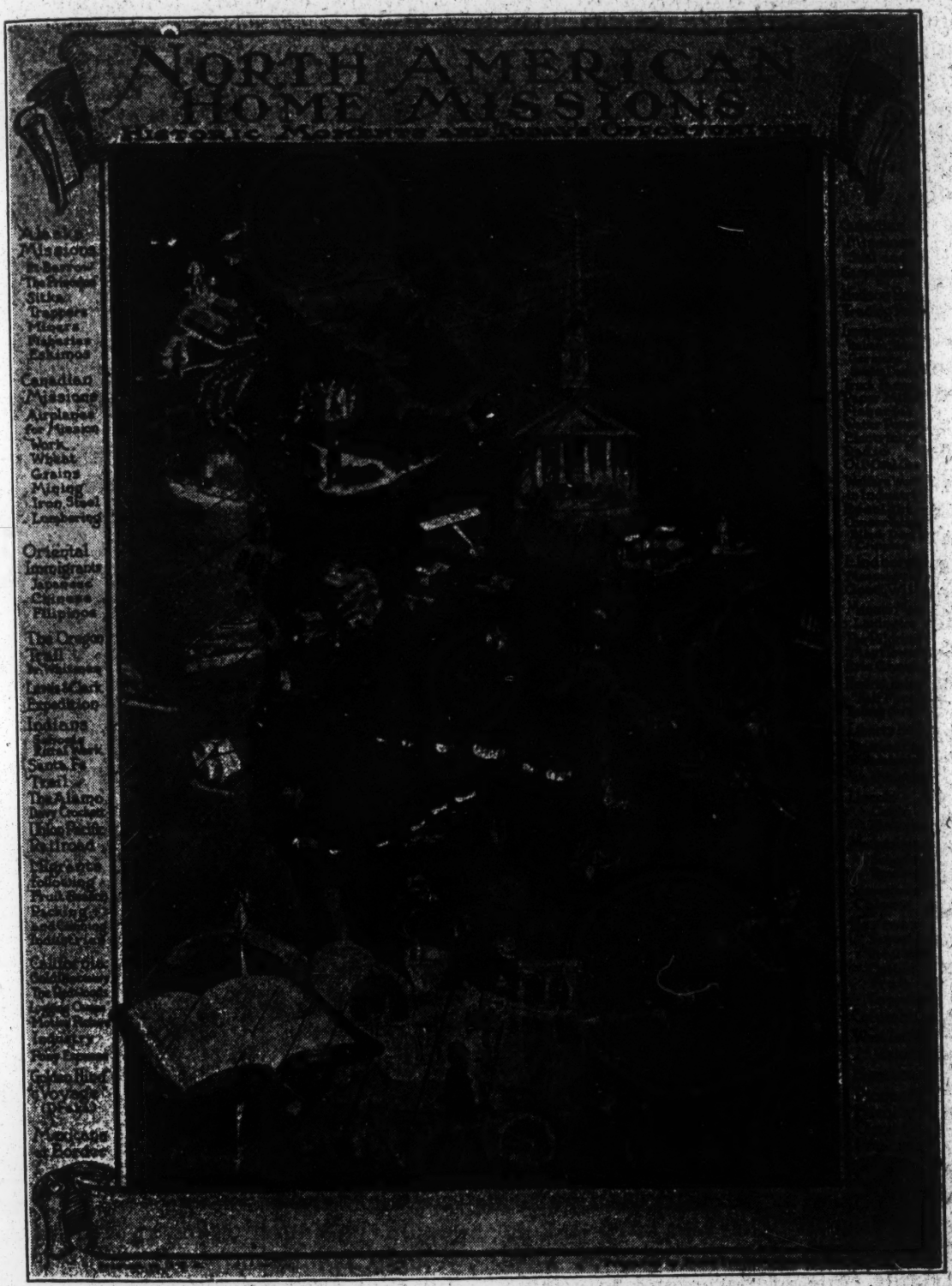
Mountain Missions

It was in May, 1907, at the Convention in Topeka, Kansas that our mission-minded women decided to seek the approval of the General Assembly in taking up work among the then-neglected people in the southern mountains. Delegates from the Women's Board appeared before that body a few weeks later and made the request. The W.G.M.S. was commended for its enterprise in seeking new fields of service and permission was granted. Thus full responsibility was placed on the W.G.M.S. for initiating and prosecuting this work.

Very soon afterward came an appeal from the little town of Frenchburg in the mountains of eastern Kentucky to open a school there. A committee was sent down to investigate and found Menifee to be the poorest county in the state, with the little country schools in session but six months in the year, few pupils going beyond sixth grade and one-fifth of the children having no educational opportunities whatever. This seemed to be the call which had been awaited and it was accepted. The people helped as much as they were able, giving a five-acre plot of level land surrounded by seven hills, which now forms our beautiful campus. They also gave their labor to make ready the site. The Presbyterian Church, South, deeded a little abandoned "church house" to the Women's Board and there the first missionary, Miss Bertha Houston, began work in 1909 with a school of twenty children, using the building as both church and school. From this small beginning has developed a beautiful campus with large school building, teachers' residence, dormitory, gymnasium, shop, hospital. A new six-room grade building made necessary by increased enrollment, is being completed. Just off the campus is a pretty brick church built from Life Directorship funds in 1926.

In 1923 the mountain work was expanded by starting work in Ezel, Morgan County, Kentucky, fifteen miles from Frenchburg. Here too, the people were greatly interested, having petitioned the Board for the opening of a school. It began in a modest way but expanded rapidly until now 25 years later there are two school buildings, a fine auditorium gymnasium, a teachers' residence, two cottages for teachers, an unusually beautiful church set on a hill, its tall spire visible for miles, a large parsonage occupied by the pastor of both the Ezel and Frenchburg Churches, and a small farm building. A commodious shop is now being erected.

Both schools have grade and fully



"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

accredited high schools, with nearly 400 pupils each. In both Bible is taught from the first grade through high school. Each school has a faculty of twenty college-trained Christian teachers who work with the pupils in many extra-curricular activities, giving many extra hours to helping these mountain boys and girls grow into useful Christian men and women. From these schools have come ministers, doctors, nurses, lawyers and business men, who have gone out into the world fitted for proper living by the training in our schools. Hundreds of others, who have remained in their home localities, have received the same training for Christian living. These schools have been a great blessing to their communities furnishing the only Christian education available and the women of the church have always taken pride and pleasure in helping to support them.

The Jane Cook Hospital, on the campus at Frenchburg, has been a blessing to the community for many years. It is the only hospital in the country and people are brought to it from far back in the mountains. Many difficult operations have been performed and many lives saved by the skillful and devoted care of the doctor and our nurses. Dr. James W. Crane, who was with us for several years, left us during the summer to become connected with another hospital, but we have secured a fine young Christian physician, Dr. John W. Walker, Jr., who began practice the latter part of August. There is always the need for Christian nurses as it is a busy place and hard to keep fully staffed. Nurses are the most difficult type of personnel to secure, whether in the north or south, but the work is richly rewarding there where the need is great and no other nurses are available.

So through schools, churches and hospital we carry on the work given us by the General Assembly to bring Christian education and healing to these fine people of the mountains.

Presbyterial Missions

In Presbyterial Missions we cooperate more directly with the American Board. This is the work in which presbyteries make request of the Women's Board for a woman missionary to work in an unchurched area, or to make a survey and gather a nucleus for the organization of a new church, or to work in churches without leadership or that need help for a short time. In the past, worker and salary were supplied by the Women's Board and supervision shared with the Superintendent of Missions. Recently by a new arrangement the American Board shares in the request for a worker, particularly if she is to work in connection with several churches in a presbytery, and pays a portion of her salary. This is the case with New York Presbytery where our newest missionary is working. We still fully support four missionaries working in Alhambra, California, Fourth Avenue Mission, Pittsburgh, Westland and Slovan missions in Pennsylvania. This is a quiet unspectacular work but the missionaries find great satisfaction in the help and guidance they are giving the young, the old, the sick and the sinning. There should be much more of this work to help combat the rising flood of evil that threatens to engulf the religious life of our nation.

The greatest task in America today is the re-churching of America.

—*The Reverend A. K. Stewart, D.D.*,
Secretary of the Board of American Missions

Hand In Hand With Others

APPRECIATION FOR GOOD HOMES

By MRS. WILLIAM L. NEAL, Parsonage Secretary

"The Grant of $500 is exceedingly generous and a real blessing to the congregation. It means not only a marked decrease in the financial obligation but especially a quickening of spirit and purpose. Already there is a movement marked by a purpose to match your donation with an additional $500. The cancelation of the entire obligation within a reasonable period is thus assured. The gift is exceedingly valuable not only in dollars but as a builder of morale and purpose."

"The $500 Grant will be applied toward some improvements in the kitchen, the closing of two unnecessary outside doors, a new foundation under the house, the re-flooring and re-roofing of the porch and painting the exterior. This will make a very liveable and comfortable parsonage."

"Without your help much of the remodeling could not have been done at this time, because so much of our money has been going into the Building Fund for our new church which is in the process of erection. It takes a lot of work to fix up these old country parsonages."

"Many ministers' wives will rise up to call the W. G. M. S. blessed as they work in these parsonages which have needed improving so long."

The above statements are a few of the comments to be found in the letters of appreciation from the thirteen congregations which have received grants for the repairing and remodeling of their parsonages during the past two years.

The cooperation of the W. G. M. S. and the Town and Country Committee of the General Assembly has proved a real blessing to many congregations. Space would not allow an enumeration of the various types of repairs to these country parsonages but they have all been very necessary in order to make the parsonages a little more comfortable.

"Hand in Hand with W. W. C. A." On first thought, many will say that this is not true of the Women's General Missionary Society since this organization did not take an active part in this movement except as members of their several congregations. The fact is that an agreement was made with the Board of American Missions to assist in the establishing of new mission churches by making loans to them for buying or building the parsonages for these congregations.

Cooperation with the Board of American Missions and the Town and Country Commitee were departures for the Parsonage Department of the Women's General Missionary Society.

The Department does go "Hand in Hand with Others" in the assigned work of the Department by making loans to congregations to enable them to buy or build a home for their minister.

I searched for love,
I searched in country and in town;
I wept because I could not find
Love anywhere around!

But when I searched to serve
My neighbor, sick and sore,
Lo! there stood Love, the Beautiful
A knocking at my door!

—Ralph S. Cushman

Hand In Hand With Others

CHRISTIAN LITERATURE

By MRS. WALTER H. HOLT, Literature Secretary

Our mission study books— where do they come from? How do we choose them? Why are we studying China this year? Is it because we are contemplating union with the Reformed Church In America? These are questions we often hear, so perhaps you would like to hear something about the Missionary Education Movement (the MEM for short). Pick up one of your mission study books and you will see the publisher is Friendship Press. It is the sole agency for the publishing of all the MEM books. The MEM then is a cooperative agency of 27 denominations, coming together for the purpose of "making books."

The advantages are obvious: books are very costly to publish; the right authors within the reach of one denomination are hard to secure; the frequency and regularity of publication; the estimation of the breadth of circulation; the timeliness of topics, and many other factors make it an unwise venture for one small or even one large denomination to undertake. In addition, the contribution that information about, and interest in the work of other denominations makes is important in broadening our understanding and vision. This emphasis however often operates in reverse. It is sometimes a cause of dissatisfaction on the part of some. "Give us more about our own work," they say. Let me speak of that later.

Selecting Study Themes

Here then is the way the MEM works: the membership of each participating denomination is determined by the extent of its own missionary work. Twice a year, in March and September, the members come together, lately in Buck Hill Falls, Pa. This conference considers the planning of the books in three different stages of preparation. For example, in March 1948, (1) the topics in both home and foreign study for 1951 were discussed and voted upon. Authors were discussed for the books, (2) tentative outlines for the 1950 study (subject for which had been decided upon the year before) were discussed. Previously, during the current year, manuscript copies of these outlines had been sent to all denominational members, who are asked to evaluate, answer attached questions and submit criticisms of them, in the light of which, suggested changes are made to the author. Sometimes the authors themselves are present and are then questioned personally. That is always an interesting experience for the members; perhaps a questionable one for the author, (3) the latest information concerning price, date of publication and any last minute news is given out concerning the 1949 books. All of this lengthy explanation is given to show you that the topics are chosen three years in advance. While no rigid cycle of countries to be studied is adhered to, in fairness to all participating denominations, care is taken that the fields of each one receives equitable and adequate attention. Home mission topics, particularly of a general nature, are chosen for their timeliness and degree of urgency.

Our denomination attends only once a year, in March. It is a time of great privilege, of wonderful fellowship with the workers of other denominations, but above all, a time full of work, for the conference lasts

a week, with meetings from nine in the morning until nine at night. It is a truly democratic, cooperative group, for all bear the responsibility and all share in the benefits.

Let me return to the criticisms made of the MEM program: that it often overshadows the study of our own work. In our Program Calendar, we seek to maintain a balance between the two. In a year in which the interdenominational study considers a country in which we have work, we are able then to emphasize fully our own. The study of Africa, for instance in 1945, enabled us to include three of our fields, Egypt, the Sudan and Ethiopia. This year, interdenominationally speaking, when China and the United States "doorstep countries" are being considered, we must retire a little in favor of others. But since India was studied in 1946, we feel that we have been fairly represented.

Other Cooperative Work

Because the MEM gives us such satisfactory and immediate results from our contribution, it has been given much space here. But another agency, closely akin, because its outreach is to both home and foreign work, is the *United Stewardship Council*. Literature published by this council (unlike the MEM literature) represents simply a gathering together of the best of each denomination. The U. P. Church may be proud of the literary contribution it has made in this field in times past as a denomination and the WGMS intends to make continued and increasing use of this type of literature, secured mostly through this Council. To this agency also we make a financial contribution and name a representative.

We who have contributed to these articles for the November study topic, *Cooperation with the Home Mission Board* have been given leeway to tell you not only of our working together with the *Board of American Missions* but also of our cooperation with other denominational agencies in regard to Home Mission work. Briefly then let me mention the *Home Missions Council* which meets once a year and to which we make a financial contribution and send our delegate members. Perhaps the best known committees under this Council are those concerned with *Migrant and Sharecropper Work*; others are concerned with work among the American Indians, and with the *City and Bilingual Work*.

Pretty dry and uninteresting reading, you say, however, these agencies are important because through financial and membership contribution, we are able to do further work with others that would be impossible to do alone. The story then of where *your* money goes would not be complete without the story of this cooperative work.

A CERTAIN SAMARITAN

Because of his compassion for his kind,
He lives who would never be known at all
Had he not stopped his journeying to find
The roadside sufferer, who was too weak to call
Aloud for help and pity. Mercy shown
And noticed by our Lord, has brought him fame,
Although through centuries no one has known
Where was his dwelling place, and what his name.

"A certain Samaritan," enough is told
In three brief words to bring a scene to view
Of beautiful compassion on the old,
Old road to Jericho. . . God, may we too
Become immortal through some shining deed
Rendered to meet today's great human need!

—*Grace N. Crowell*

Worship Service

THEME: THE ABUNDANT LIFE

"I am come that they might have life . . . more aboundantly."

By MRS. THOMAS R. SARVER, Wheeling, West Virginia

"The Compassionate Life"

PSALTER HYMNAL No. 194:1, 3, 4, or B.S.H. No. 115:1-3.

SCRIPTURE: Romans 15-1-6; Galatians 6:1-10; Hebrews 13:1-3.

LEADER: As we continue to consider the abundant life, we come to a virtue that is truly Christlike. Compassion is more than pity or sympathy, more than suffering with another in distress. True compassion is all of this to the degree that we are constrained to do something about it. From our Scripture we learn that we have a personal responsibility in life —we are to bear our own burdens. We also learn that we have a responsibility toward the weak, anyone in need. We can fulfill the law of Christ by bearing one another's burdens and glorify God by pleasing our neighbor for his good unto edification. We are to have continuous brotherly love, entertain strangers, remember those who are in bonds and those who suffer adversity. We have promised to follow, serve, and love Christ. We seek to become more Christlike in our thinking, our doing, our very *being*. Over and over again we read that Christ was moved with compassion. Because of what? Because He saw the multitude hungry, because they were as sheep having no shepherd, because they were suffering from disease, blindness, grief, because they had a deep need. Are we as His followers moved with compassion when we see little children hungry and cold? Are we moved with compassion as we see young people with no religious training, right in our own neighborhoods or in the local orphanage? Are we moved with compassion as we read of juvenile delinquency, or of millions going down to eternal destruction, of other millions dying of starvation when we are wasting enough food to save them from such a death? Are we moved with compassion as we hear Dr. John Vroon tell of meeting Christ in Pakistan—a hungry, cold, starving, diseased, mutilated Christ? Do we care enough to share our plenty with Christ that the medicine, food, supplies, and personnel can be sent to His little ones that they, too, may come to know Him and be fed, warmed, and saved? Are we moved with compassion as we hear Dr. Emile Sayegh of Tanta Hospital tell of turning away far more patients than they are able to accept, turning them back to disease, suffering, and a hopeless eternity? Do we care as Dr. Glenn Reed tells us that it is now easier to get *life* for the mission field than it is to get money; that everyone who has volunteered to go for Christ cannot be sent because of lack of funds? "Shame on us, fellow Christians, His name and sign who bear; O shame, thrice shame upon us" because we have felt pity or sympathy but have not dared to be moved with compassion. Compassion is costly for when it moves within us, we must do something about the need. Christ did not wait until He had returned to heaven to do something about His compassion. When He saw a need, He acted. Let us follow His example and do all we can to alleviate hunger, suffering, loneliness, fear, sorrow. We dare not wait and dream of what we shall do some day when we have more time, more money. When that time comes we may find our hearts have become hardened to the distress of others. Let us deprive ourselves

(*Continued on Page* 106)

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL OBJECTS FOR PRAYER

Pray for the Advance Program, October 19 to November 19, that there may be the fullest participation in every area; that prayers, service and funds may be placed on His altar to carry forward the building of His Kingdom.

Pray for the Work among the Mountain People. Pray that Dr. John W. Walker, Jr., our new doctor at the Jane Cook Hospital, may be blessed there in the mountains, and that he may be used of God to bring healing to souls as well as to bodies as he serves in His name.

Pray for our Work among the American Indians. Pray that our missionaries may be strengthened in their moments of discouragement, heart aches and disappointments. Pray that the Indians may be fairly treated by the white man, and the respecting of their rights and treaties be a matter of conscience.

Pray for our Foreign Work. Pray for a safe voyage for those on the high seas or about to sail; for those who go into a strange land as His ambassadors, that they may feel His presence always.

Pray for Doleib Hill, South Sudan. Pray for the missionaries and for Shullah leaders; for a revival, that the whole Shullah tribe may be for Christ.

Pray for Teachers for the Schools of Egypt. Pray that schools may not have to be closed for lack of staff.

Pray for the Christians of Pakistan. They face the winter with a severe shortage of food when many will be in real want, and relief funds are needed.

Pray for the Pioneers in Maji, Western Ethiopia. Pray that the Lord may go before and remove any opposition to the opening of the new areas to the Gospel.

Pray for Ethiopia's Missionaries. They write, "Continue to uphold us. Your interest and prayers constantly encourage us."

PRAY For:

The Annual Meeting of the Sialkot Convention to be held October 14-24. "Our Oneness In Christ" is the subject, and the book for study is Ephesians.

Memories of India

By MISS LILLIAN A. McCONNELL

To be one of a great company of those who have crossed the seas for the sake of the Name to give the greatest message ever committed to men is a precious privilege. To recall one's service as all a labor of love and work of faith would be an

Miss Lillian A. McConnell

ever-precious memory. When the evening time of life draws near and one's work is largely done, the song of praise to God lengthens: praise that He has led all along the way. His presence and power ever ready to meet every need, His mercy and grace increasingly bestowed and proofs of His love more evident. While every remembrance of God's marvelous goodness, His patience, His presence brings joy, remembrance of failure to meet God's faithfulness always with unselfish devotion and faithful service, injects minor notes into the heart's song of praise and thanksgiving.

When a student at Moody Bible Institute I discovered the great joy of fellowship with God and with those that are His. (1 John 1:4). I found it, too, on the steamship that carried our 1902 missionary party of fifteen (nine for India). In the forty years that followed, this fellowship was a blessed experience. Another mountain top was to share at the annual meetings for all members of the Mission, the fellowship we had with our Lord who was always present, and with one another.

Before sailing, I listened to Nannie J. Spencer tell of her work in Lyallpur. The thought came to me, "With whom shall I live in India," and the wish that it might be one younger than Miss Spencer. (Her hair was prematurely gray and I quite overestimated her age.) During the first, busy happy year of language study, my frequent prayer was that my location for work might be God's appointed place, so with gladness and no regret I learned the Locating Committee's assignment for me was evangelistic work in Lyallpur District with Miss Spencer. Increasingly during the next twelve years before the Lord called her to be with Him, I thanked God for and rejoiced in her wise counsel and unselfish, loving companionship. To be associated with Rev. and Mrs. William McKelvey, also new missionaries and fellow steamship passengers, was another of God's loving kindness in those first years. We continued the work of battling and building in Lyallpur District villages begun by Miss Spencer and other missionaries and an Indian evangelist, battling the strong opposing forces of Satan — dense ignorance, deep superstition, dreadful poverty, darkest sin — building the Church of Christ out of material men rejected but which Christ Himself accepted and made fit. Laborers were few and the work great for four missionaries and one ordained Indian minister and several Indian helpers living in the more populous village centers.

Lyallpur District was still new. Lyallpur city was the center of the great Chenab Colony — then and now the world's largest irrigation project. About the city the desert had become a garden with 100 villages within a radius of six miles. Our frequent inquiry on entering a village was "Are there any Christians living here?" Frequently the reply was: "Christian! What is a Christian?" *Christian, Christ, Christmas* in the Punjabi language were unknown words to many village folk. We rejoiced in the spread of the Name each year.

Recalling the twelve winters' itineration, memory does not linger on the noisy groups of women and children at the tent in the morning hours allowing us often few leisure moments; not on the long afternoon drives to villages in a two-wheeled dog cart jogging along over monotonous, rough, dusty roads; not on the small windowless room of some Christian's home where we crowded in with the Christians (probably a cow or goat or chickens occupying one corner) for an evening service. We do, however, treasure memories of the woman or group of women at the tent to whom God spoke and who followed on to know the Lord; memories of those in villages who for the first time heard God's message of salvation for all men and earnestly declared, "We are great sinners. These are God's servants, telling us words of God;" memories of Christ's little ones, weary after a long day's labor, sitting on the floor singing together psalms and hymns, a humble brother leading in prayer, some repeating Bible verses they had learned, others telling Bible stories committed to memory, then listening to a message from God's Word given by the ordained missionary or the Indian minister.

My recollection of some fifty amulets and charms (only a portion of the grand total put away by Christians before baptism) was proof of victories won through faith in Jesus Christ over the universal fear of harm from evil spirits.

Blessed are the memories of the early Sialkot Conventions, the consciousness of the Presence of God in the Assembly Room and on the grounds, precious fellowship among Indians and missionaries in the prayer room day and night, God speaking through His servants to great audiences, the Holy Spirit convicting of sin, the prayers of repentant hearts beseeching mercy and forgiveness, continuous hours of praise and prayer that seemed as moments because of the joy in the Invisible Presence.

It was a memorable Sabbath morning service in Lyallpur city church when a brave young Muslim widow, in whose teaching God had given me a part, with her ten-year-old son, made public confession of Christ. That evening is memorable also for it brought a report that Muslims in the city were incensed over the baptism, and it seemed best for me to take these new converts on the midnight train to a place of safety. In later years Taj Begam as a Bible Woman witnessed of Christ's salvation for her and all who would follow Him. The son is an active, faithful, honored elder in a Presbyterian church.

Happy is the remembrance of those of whom it may be said, we were workers together with Christ: my Indian pastors in three city churches, Lyallpur, Jhelum and Abbottabad; faithful Bible women in each city; Christian school teachers in Lyallpur and Abbottabad Girl's Mission Schools.

There is never a lack in any missionary's life of unanticipated experiences that would weaken and tear down, but God always stands by to help through. Then in mercy and love He teaches what and how to forget and what to remember.

"Follow Thou Me"

CHRISTIAN WORKERS CONFERENCES, TANTA, EGYPT

By MISS VENNA R. PATTERSON

During most of July I was in Tanta for the two summer conferences. We had a spell of very hot weather at the time but in spite of it we felt the two conferences were very successful. It was a long hot dusty trip for the delegates from Upper Egypt, Luxor and Assiut, but they soon recovered and entered into the spirit of the conferences. The Girls' Boarding School in Tanta is an ideal place for conferences, with its lovely spacious garden in front, playground in the back, large dormitories, beautiful chapel and rooms suitable for exhibits or any other requirement. The dining room on first floor had long tables which accommodated twelve persons each. It was pretty well filled the three days the conferences overlapped.

The conference theme "Follow Thou Me" in large Arabic letters was at the back of the chapel platform and was the first thing they saw as they entered. I had determined to have the chapel a place of quiet and meditation and we succeeded marvelously well. At the beginning of every session I stood in the hall way leading to the chapel and quieted them before they reached the chapel. Assistants in the entrance and in the chapel helped to remind them it was a place of quiet and meditation. We had them sing the chorus, "Follow, follow, I will follow Jesus" as they left. Our efforts were rewarded as the quiet, spiritual atmosphere of the conference was the thing that seemed to impress them most.

In planning for our First Youth Conference for Egypt we thought it might be an advantage to have the girls come in before the women left, as the older women could act as big sisters to the girls and help them become adjusted. They were together for the Saturday evening service, the morning service in the Tanta churches and communion service in the afternoon. By Monday morning it was easy to start the girls on their program even though there was some confusion in getting the women off.

Rev. Phillip Ameen, the young

Conference of Christian Workers. Tanta, Egypt

The First Youth Conference in Egypt.

man helping Willis McGill in the Cairo Youth Project had the opening Bible hour—a general survey of the whole Bible. Mary C. Thompson led them in a study of Philippians, giving them a method of study that could be used with any book in the Bible. They were amazed that Bible study could be so alive.

Martha Roy in her music period gave them new songs for all occasions—Christmas, Easter, Thank Offering, Temperance, etc.

Throughout the days of the conference there was presented to them various lines of service open to them. Mrs. McFeeters presented the temperance work through exhibits, literature, lantern slides and film strips. The literacy campaign, rural village work, literature and library extension work were presented by Miss Helena Mikhiel and Rev. Tanious Zakhary. They were told of the work in the Bible Training School and the Kindergarten Training School in Tanta, of the Nurses' Training School and the Teacher Training School in Assiut, and were given methods and suggestions for use in the street Sabbath Schools and Daily Vacation Bible Schools. The use of the flannelgraph fascinated many. As the days passed we could see they were a bit bewildered trying to decide which was the most important type of service—or in which one their gifts and talents could best be used. These various projects and those who presented them were subjects for special prayer in our morning and evening prayers in the dining room. The Bible portions used were on the theme, "Follow Thou Me."

In the dining room at noon we tried to introduce them to some of our Western ways in singing and stunts. One day we broke up groups of friends by handing out small colored paper dolls and they were to find the table that had a large doll of the same color. We had them singing "Hello, hello, hello" and various rounds. The dining room as well as the chapel will bring back precious memories to them.

One evening we had a picnic in the quadrangel formed by the two wings of the building, and then had games and stunts afterwards—a treasure hunt with live ants and hairs from the pussy cat's tail to be found.

This same quadrangel which has a stage built around the three walls of the building made a beautiful setting for two plays directed by Miss Roy—a Christmas play and an Easter play—material for them to use in their own churches and schools.

One afternoon we took them on a

tour of the Mission Hospital just across the road from the Girls' School. Alberta Tedford was our guide and as she explained things and took them through the wards we saw again in their faces their deep desire to serve their Master—"Does He want me to be a nurse?"

The second Saturday evening was an informal meeting in the girls' recreation room when Miss Miriam Khalil, a teacher in the government secondary school for girls in Assiut told of her trip to Oslo last summer to attend the World's Youth Conference. It helped them to realize that they are a part of a world-wide fellowship.

The second Sabbath morning they attended the Tanta churches again and in the afternoon there was a decision service. They were given cards on which all the various service projects had been listed and they were asked to check the ones in which they were interested. The rest of the afternoon was spent quietly before they made their decision.

Friday morning the girls were startled by seeing another large sign on the chapel wall, "Here Am I." This was the theme of the closing service Sabbath evening led by Rev. Phillip Ameen. He gave a challenging message which led up to the consecration service. Singing their convention song "I Will Follow Thee" the girls passed by the candle-lit altar and laid their decision cards there and received a small red cross on one side of which was written "Follow Thou Me" and on the other "Here Am I." After the benediction they passed out of the chapel singing for the last time, "Follow, follow, I will follow Jesus."

Early the next morning the oval in front of the school was filled with carriages overflowing with girls and baggage on their way to the station. As they drove off we were all singing a chorus they had learned at the convention—"ma' salaama ir rabbu ma'kum fi kulli heen." "Go in peace. The Lord be with you at all times."

THE PARABLE OF THE GOOD SAMARITAN IN THE MISSIONARY SOCIETY

A certain woman moved into a new community. Here she fell among critics who paid no attention to her, and acted as though they thought she might somehow be inferior, and departed, leaving her hurt and lonesome, longing for the kindly neighborliness of her former home. By chance a certain woman, the president of the missionary society, passing by that way, when she saw her, merely said, "What good judges my friends are," and she passed by on the other side. And in like manner another woman, who was chairman of the Program Committee, when she came to the place, and saw her, passed by on the other side, saying, "Surely she has nothing to give to us." But a certain follower of Christ, a loyal member of the society, as she journeyed came where the woman was; and when she saw the winsome face with the smiling eyes and her timidity, she sensed her lonesomeness, and was moved with compassion and came to her in a friendly spirit, and talked of many things, binding up her wounds with love and pouring joy into her hurt heart. Then she took her to the missionary meeting at the church and introduced her to friends and made her feel at home. And the woman was much pleased and expressed her desire to tarry and become a member. Which of these three, thinkest thou, proved neighbor unto her that fell among critics?

And Jesus said, "Go, and do thou likewise." (—Author unknown.)

Conference of Christian Workers

(Translated from the Arabic, as written by Miss Naseema Ibraheem, formerly a teacher in the Bible Training School, now a Bible Woman in Minia District.)

It was a great day in which we assembled in the American School for Girls in Tanta for the Evangelistic Conference for which my soul has longed for years past.

Our travel was not restful because of the crowds in these days. But we forgot this difficulty when we met our friends. We rejoiced and were revived.

The first meeting of the Conference was at 8 P.M., July 3rd. The general subject was "Follow Thou Me." Leader of the worship service was one of my companions in the PMI. Her deep message was indicative of her true Christian spirit.

On the morning of the Sabbath we went to the church where I enjoyed seeing my friends from whom I had been separated for a period of nine years. The loved young pastor gave us a rich message. We returned to the school and spent the time before dinner in the beautiful garden where we sang praises and thanked the Lord. In the afternoon Dr Skellie gave us in Arabic a message on the same subject, "Follow Thou Me." He pointed to the following of Him in prayer, in love for the Lord, in love for Others, and in Time of Need.

The Conference began its periods of study on Monday morning. Dr. Skellie led the Bible study. On the first three days he explained the First Epistle of John, on the last three, the Epistle to the Colossians. Miss Wright took us step by step in the history of the human race until we reached the Cross and received the glory which we had lost in the first Adam. How our souls were revived by the songs of praise which Miss Roy so carefully taught us. She put her whole self into it. We heard a pleasing talk on the spread of learning to the Sudan. It encouraged us to more earnest prayer for this country which is so in need of knowledge and light. Our eyes were opened to what is being done by the Nurses' Training School in the Mission Hospital in Assiut. How fine it would be if many girls from the second Conference would join themselves to this class which renders the service of the Good Samaritan. We heard also lessons in health and its importance to the Christian worker. Rev. Tanyous Zakhari gave us a deep message under the title "Let Us Go To The Villages." One of the teacher of the Bible School gave us a beautiful picture of that school, its program and purpose. She also told of pupil experiences in village evangelism by means of the Delta Car.

Each afternoon we had opportunity for games and recreation. In the evenings we enjoyed still or motion pictures on Temperance, Treatment of Leprosy and The Life of Christ. One evening we had picnic supper and games out of doors. Another, we enjoyed two pageants, one for Christmas, the other for Easter.

On the last Sabbath we had the glorious privilege of sitting around the table of the Lord. That same evening we attended the service of the graduating class of the Bible School.

Every day of the Conference we heard and saw that which satisfied our souls. How I long for greater strength in His service after what I have seen of His beauty and glory.

We truly thank those who planned these inspiring conferences, and those who gave so generously from their own need to make them possible. We hope to show true appreciation of these opportunities in our lives and service.

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

THE USUAL AND UNUSUAL IN MEMORIAL HOSPITAL, SIALKOT

By MISS EVELYN M. McKELVEY, R.N., Sialkot City, Pakistan

A little student nurse of the Memorial Hospital, Sialkot, came running to the Superintendent of Nurses quite breathless in her quandary. Here, indeed, was a problem to be solved! Wasn't this a Women's and Children's Hospital only, how then could she admit a man patient?

The Superintendent calmly followed her flustered student nurse out to the front entrance of the big Mission Hospital where a Red ambulance had just ejected a load of desperately ill refugees from one of the seven camps located on the outskirts of the city. Some of the new patients had been seated in wheel-chairs, some put on stretchers, and some, more or less unconscious, were just lying on the floor, as they had been left by the boy volunteer helpers of the ambulance.

The medical officer in charge of the ambulance patients was arguing hotly with an emaciated looking man who, not as eloquent as his superior, could only shake his head stubbornly. When he saw the Superintendent, he stumbled over to her and knelt imploringly at her feet. She hurriedly raised him and asked what he wished. The officer indignantly interrupted him to explain that this man and the oldest son were to be admitted to the Government hospital for men, but that he wished to remain with his wife and daughter and be admitted in the Mission Hospital for women and children. An interested crowd had gathered by this time. Other patients able to be up, and their relatives were listening and entering into the discussion, as is the way of the East.

The little student nurse, no longer troubled because her Superintendent was in charge, was going quietly about her work efficiently helping the orderly wheel the other refugee patients to their beds in the wards. Meanwhile the man, despairing of his plea being granted, began to wail and this was a signal for his family of four more to join him. This attracted an even larger audience and the ambulance officer's impatience

increased. The man's refrain was that he and his family had escaped with their lives, although two had been lost along the way, how could they now stand to be separated when his wife was so ill and the smaller children not old enough to comfort her? Finally the Superintendent told the officer to leave the poor fellow, which he was glad to do. Now where to put him, for he would surely insist on being with his wife! The problem was solved by putting a curtain across the end of the hall near the boys' ward where the whole family could be admitted. How grateful they all were to be permitted to stay together. The sick wife said, "Oh lady, we know what those Govvernment hospitals are like, no one cares if the patient lives, unless bribes are given. We wanted to come to God's hospital where you are kind and care for the poor."

This is not the only case of the man of the family being admitted with his wife and children. The hospital has almost doubled its normal capacity because of the influx of acutely ill refugee patients. It is astonishing how we have been able to make room for so many. Our main problems are beds, bedding and lack of bedside tables. Now that the hot weather is here patients can even sleep on the cement floors on a small carpet, but this increases the difficulty of nursing. How can one do her best crouched on the knees over a patient? Sheets need frequent changing when the heat is so intense.

Another great problem is food. We should have many more nurses to care for the large influx of severely ill patients, but that means much more food for staff and patients and the ration system makes this a real problem. Some help in the diet for patients has come to us from Relief agencies. From the Church World Service powdered milk, cereals and medical supplies have come and helped us to carry on. The income from fees has been greatly reduced because the majority of our patients are penniless refugees, many requiring most expensive care and treatment, but they are unable to pay anything toward it. How grateful we are for these generous gifts from the people at home!

With the hospital over-full and the medical, nursing and menial staff doing more than over-time duty, how can anyone be released for vacations and much-needed rest? The heat and strain of this time can hardly be described. It is a superhuman task to carry on and when vacations must be planned, everyone knows those who remain have added burdens to bear, which takes away one's desire to leave. God knows all these needs and is faithful to send supplies and even some Staff workers from among those who came out for this special time as Relief workers.

"THE FOLLOWER OF THE IMPERISHABLE ONE"

By MISS N. ADDALINE BRANDON, Rawalpindi, Pakistan

Little did the parents of a tiny Hindu baby boy realize when they named him "Amar Nath," the "Follower of the Imperishable One" that some day that baby would grow up and in very truth become a "Follower of the Imperishable One," our precious Lord Jesus. This is how it came about.

One day last August the people of Lyallpur were awakened in the dead of night by a fearful cry! Just a few days before, India had been given her freedom and the country had been divided into two nations, a Hindu State and a Muhammedan State. Each group wanted more land and concessions, so old hatreds and jealousies flared up, and the different communities began to kill each other. Poor, innocent, villagers were suddenly attacked, their homes were looted and burned and many were savagely butchered. As many as could get away fled for their lives. The awful pillaging and murder spread rapidly to the thickly populated cities.

Lyallpur was one of these cities and it was there that Amar Nath, a young married man, his wife and parents, were awakened by a cry of the bloodthirsty invaders. They hurriedly arose to see the sky aflame with the blaze of burning buildings, and hear the screams of the victims. With these fearful sounds echoing in their ears Amar Nath and his family fled from their home. Thousands were pouring out of houses into the narrow streets and roadways, so that they were literally choked with people. A nearby camp, in which thousands had been waiting to be moved across the border into India, was also attacked and many were killed. In all the confusion our little group became separated and Amar Nath and his wife hid themselves just outside the city until things had quieted down and were brought under some sort of control.

For a long time he did not know whether his father and mother had escaped, and they also were in ignorance of their son's welfare. About three months later he received the news that his parents were safe and had reached his father's old village near Jullunder. He was overjoyed to get this good word, yet sad and fearful because he and his wife were left behind in Pakistan. All the Hindus had fled and they were in the midst of Muslims, so it seemed wise to change his name to Yusuf, which has a Muslim connection. Actually it is Joseph, and like the patriarch in Egypt, he felt himself a stranger. Finding work was their problem. After weeks of weary searching he had to accept work as a sweeper. That caste had fled across the border and when the overseer of a big Canal Bungalow on the outskirts of the city asked him to do this lowly work, he was forced to take it as they were near to starvation. This was about the middle of November and three weeks later our Medical Unit was sent to work in the Refugee Camps in Lyallpur. There was filth and dis-

Amar Nath
"Follower of the Imperishable One"

ease in these camps and a terrible epidemic of smallpox was raging. Our hearts were heavy at the plight of the people. The District officers gave us the Canal Bungalow as a residence—the one in which Amar Nath was serving! Truly it seemed the Lord led us there to contact him. One day I noticed a young man sweeping up the leaves in the driveway and called him to the verandah. He removed the cloth which he had tied about his face to protect nose and mouth from the dust and I saw he was a fine looking man, yet of "a sad countenance." A few questions caused him to pour out the story of his sufferings and discouragement.

I cannot tell you the whole story in detail, but I longed to help and comfort him and God answered my prayer to give the right words. We have such a wonderful Savior and I pointed him to Christ as the one able to bear our sorrows. He wanted to know more and more, and seemed to be responsive at once, for he said his heart burned within him. Each day he came twice for a lesson, morning and evening—and I continued to teach him for the following months we were there. People noticed the change in him. He had new joy and happiness as soon as he had learned of Christ as his Savior. It was an inspiration to see him rejoicing in the forgiveness of sins and soon he asked to be baptized and make public confession of his Lord. The pastor and session of the local church agreed to examine him and they approved him for baptism. So on the Sabbath before Easter, Amar Nath the "Follower of the Imperishable One" stood up before the Lord's people and confessed Christ as His Savior! It was a day of great rejoicing!

Do pray for this new member of Christ's family, that he may grow in grace and win others for Christ. For God does use these "earthen vessels" to bear the word of reconciliation. I am humbly grateful for my part in teaching Amar Nath and trying to lift up the One who has promised to draw all men to Himself. Pray also for his parents who are on the other side of the border in India, that they may come to know Christ as their Savior too.

The Lyallpur camp was recently closed and now I am able to undertake my regular mission work in Rawalpindi City. Pray for us all that we may not neglect to preach and teach God's Word. There are many troubled ones to hear, hearts hungry for comfort and release. Many seem to be eager to hear and almost ready to turn to the Lord. We need to sow the Living Seed faithfully and to claim the promise, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." You who are our prayer-partners in the homeland, do not fail to uphold our hands with your prayers.

WITNESSING IN THE ELLIOTT DISPENSARY OF PATHANKOT

By MISS JANE LAMONT, Pathankot, India

The Elliott Dispensary has been serving the women and children of Pathankot City and vicinity since 1913. In the beginning of June when the annual report was made, it was interesting to know that 10,518 treatments had been given to patients. That number also told us how many women and children heard a Bible lesson before they were treated. Throughout the morning one group after another sit with the Bible teacher while she explains a portion of God's Word, as they await their turn to see the doctor. While I was home on furlough the Bible teacher who had served at the dispensary for a number of years, was called Home to her reward. The other afternoon her daughter called and

as we had tea she told us how their old neighbors come to visit them in their new home and relate stories of her mother's influence and teaching.

When the communal trouble was very tense in the city, a young Hindu man visited them and said, "I remember so many things your mother read from your Holy Book. That there would be wars and rumors of wars, earthquakes, famines, love would grow cold between members of families, neighbors would not trust each other. These things are happening to us today. Your mother would pause and say 'The time draweth near.' Many times I was present in your home when devotions were said. Your mother would read and then all would bow in quietness and God's blessing was sought. I cannot remember what she said at prayer time, but in these days with all the unrest about us, I get the members of my family together before we go to our rest and we all sit quietly with our heads bowed, just as you did years ago. I don't know what to say, but after some time we get up and go to bed. I want you to know that after this quiet time all fear and anxiety is gone and we can sleep knowing that the God your mother loved and served is very near to us."

As this daughter told of this visit of the young Hindu, we were reminded of the words in Proverbs, "Her children and friends rise up and call her blessed. A woman that feareth the Lord, she shall be praised." Remember our Bible teachers in your daily prayers, that they may be faithful and courageous in these days of unrest.

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

VICTORIA'S FIRST THANK OFFERING

By MRS. E. M. BAILEY, Minia, Egypt

March 26, 1948, Anno Domini. That is a day which, in the mind of one girl from the village of Edmu in Upper Egypt, will never be forgotten. It was the day on which the presbyterial Thank Offering meeting was held at Maghagha. Edmu lies close to the desert on the extreme west of the Nile valley and separated from it on the east by a large canal. Modern progress seems to have missed this little village, and life has changed very little with the passing centuries. The Christian Church, however, is beginning to awaken from its long sleep, largely because of the presence of the evangelical pastor and his wife. The latter was for many years pupil and teacher at the P.M.I. There is a flourishing women's meeting held weekly, the last meeting of the month being the missionary meeting. Edmu had never sent a delegate to the T. O. meeting and Maghagha, although only forty miles away seemed to those women as remote as Mars! At the January meeting it was suggested that a delegate be sent from Edmu. She would ride on the special bus, attend the morning and afternoon sessions, present the T.O. from her church and, on returning tell the others what she had seen and heard.

The suggestion was received without enthusiasm, it seemed too impossible an undertaking. The suggestion was again offered at the February meeting with no result. Early in March the wife of the missionary suggested that Victoria be

sent. Victoria is a simple village girl of about 17 years of age, who earns her living largely with sewing, which she learned at school. She has absorbed more of the spirit of the school than the average child, appreciation of the better way of life, a spirit of service, and courage to ignore and sometimes oppose harmful superstitions. She was somewhat overwhelmed at the suggestion that *she* go to Maghagha with the great ladies of the city. She had never been outside her village. However, the more she thought of it the more she wanted to go. A few days before the great event, she very shyly brought ten cents for the missionary to buy some shoe polish. She had never had such a thing in her home, nor was such to be bought in the village. The great day dawned and Victoria was on the high road early, in a clean dress, black shawl over her head, polished shoes and a lovely smile of delightful anticipation, waiting for the bus that was especially chartered for the delegates from the Minia district.

Victoria had seen these buses pass her village but had never ridden on one and her delight knew no bounds. Many strange sights she saw that day along the highway, but the strangest of all was a train! "Why, it's like a lot of buses all joined together, and how fast it moves!" The destination reached, one experience after another crowded into the mind of this village girl. The large beautiful church, with glass in the windows, seats for even the women, a piano—all so strange. Victoria was too much engrossed in her surroundings and the meeting to notice that her dress was much longer than those worn by other girls, or that they were bare headed while a shawl covered her head. She proudly walked up the aisle to the platform and presented her offering and then sat engrossed while the children from the local school gave the pageant.

Victoria ready to go to the Thank Offering Meeting

Back in her village by sunset she had much to tell of the most wonderful day she had ever spent. The T.O. will have a very real meaning for her all of her life and perhaps through the experience of that one girl there may come a wider experience for others and that more abundant life that our Lord came to give may be found by the women of that village.

"Thy neighbor, brother from afar,
Whose need is friendship deep;
By fellowship with other hearts
Our own with Him we keep."

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

BACK HOME IN ETHIOPIA

By MISS MARJORIE FAUGHT, R.N., Sayo, Ethiopia,

On January 10, 1948, Ruth Nichol and I arrived back in Addis Ababa after being away for eight years and eight months. We had left by plane, and we came back by plane. Our trip across the Atlantic, through the Mediterranean Ocean, and down the Red Sea was a very smooth and comfortable one. Even though the officers of our freighter promised us a rough crossing in December, we enjoyed almost perfect weather the whole 23 days on the S.S. CALCHAS. Our quarters were comfortable and spacious far beyond our expectations. There were only 13 passengers, and five of us were missionaries and three missionary children. We had wonderful fellowship together. Because of cholera in Egypt, we could not get off the ship at Port Said or Suez. We disembarked at Aden, on Jan. 8, stayed two days with a Scottish friend, and flew from Aden to Addis in four hours. It was a smooth trip, and our pilot was a splendid Christian gentleman, an American, and friend of all missionaries.

Ruth Beatty (on vacation in Addis), Mrs. Russell and Dorothy Anne, and Ruth Walker were at the airport to meet us. It seemed like a dream that we had arrived back in Ethiopia after being away so long. As we drove in the new station wagon from the airport to the compound, we saw that it was a new Addis Ababa, much more built up, and having expanded in several directions. We could notice the difference in the style of women's clothes and in the way they did their hair. They have really gone quite modern! We had a little over three weeks in Addis, meeting old friends, noticing more changes, and trying to get back our Amharic. Then everyone in our Addis group except Ruth Davies and the children, came on a chartered plane to Sayo for our Association Meeting. We stopped in Gore to pick up the Gore folk, and reached Sayo after only two hours of flying. In 1934 it took us over a month trekking to Gore and then to Sayo. For eight days we met together as a Mission to plan for the work of the coming year. Locating missionaries always takes a lot of time and discussion, and when it was all decided, I was assigned to Sayo, and Ruth to take over the Girls' School in Addis Ababa.

I am settling into the life and work here at Sayo. Ruth Beatty and Eileen Halewood are both working in the Hospital and for the present I study language in the morning and help in the operating room in the afternoons. We have forgotten most of our Amharic, but after two weeks of study it is coming back to me and I am encouraged. I have to correct myself often as Urdu words slip out as I try to speak Amharic. I am eager to get into full-time work and when Miss Halewood goes to a new station, then I shall be into the thick of it, and there is much to be done. It has been my privilege to attend there different churches while I have been here. The first Sabbath I went to Bethel Church, which is the mother church of all the other 15 churches. The elders there decide who shall go to the various churches to teach and preach each week. That church is in the town, and the original church building which was taken over by Italians during the occupation is being used for school during the week, and for services on Sabbath. Last Sabbath four of us rode

to one of the churches out in the country. It is built on a hill, of poles and dry stalks, and was crowded with men, women and children. I counted over one hundred. Kes Gigada was there and baptized four children. We covet your prayers for the work here at Sayo, for the hospital work, for the day school, the blind school, for the minister's training class, and for the work of the Evangelical Church. Many around here are still in darkness. Pray that they may come into the marvelous light of Christ. And pray that the Mission and the Evangelical Church may be able to reach out to those tribes yet untouched by the Gospel.

THE WOMEN'S PRAYER MEETING

By MISS RUTH M. NICHOL, Addis Ababa, Ethiopia

As I think back to my first term of service in Ethiopia, two periods of particular spiritual refreshment stand out in my mind. For two consecutive years, special services were held during Holy Week in our Addis Ababa church. Great blessing was poured out upon us on those occasions. As an outgrowth of the genuine revival that came in our midst, group prayer meetings were begun. Each week the men and the women met in separate groups to pray. The women were entirely too shy to try to lift up their voices in prayer in the presence of men! By turn, the women entertained the group in their little mud houses. Sometimes their quarters were so tiny that it meant clearing everything out of the house in order to make room for the women to come and sit on stools or low benches. Well do I remember the first halting efforts of the women to read a few verses of Scripture! What a tremendous struggle it was, too, for the members of the group — a number with babes in their arms — to learn to express themselves in prayer! Even with great effort, voices were hardly audible, except those of a very few. Withal, in the course of months, there were definite signs of progress. Gradually, hesitancy was removed, and without long pauses, the women learned to pray in turn about the circle. There were times when prayers were offered in five different languages — three of the Ethiopian languages, English, and German. (At that time, there were two German nurses working with us in the mission.) The many tongues constantly reminded us that our God is the Loving Father of all peoples and nations. As I met with the women from week to week, my heart was always cheered, and my faith strengthened.

After an absence of nearly nine years from Ethiopia, imagine my delight to return and find this women's group still meeting regularly for prayer on Tuesday afternoons! To be sure, the personnel of the group has changed somewhat, though there is a nucleus of the same women who first banded together years ago. Upon inquiry, I discovered that through the years of war and disturbance, there was a period when the group was unable to meet together. However, upon the return of missionaries to the country, the custom was re-established. My heart was particularly thrilled the first few times I met again with the group. I was so impressed with the fact that this was no longer a missionary-directed meeting. The Ethiopian women themselves were the leaders; the missionaries sat back and entered in merely as members of the group. The manner in which the meeting is conducted is very simple, but all participate in song, in reading turn about, and in prayer. Prayer has become a natural part of these women's lives. They have made great

Teachers in Addis Ababa Girls' School. (Reference is to the one at left.)

strides since they began so diffidently to learn years ago. How we praise God for the way He has blessed, guided, and led them!

Unfortunately, my initial joy of rediscovering this women's prayer group has been somewhat dampened in recent weeks. Though some few women are amazingly and inspiringly faithful in attendance, others are careless and irregular. Some are still very reticent about presenting their requests and needs to the group for prayer. There is a tendency for formality, and one yearns that the atmosphere be kept warm and friendly. There is a bit of seeming smugness a casual contentment with the presence of the regular few, no particular sense of responsibility nor compulsion to find others to join in the sacred hour. These things had been on my heart. Then something happened!

After the service, one Sabbath morning, I noticed the women tarrying behind a bit. It seemed as if they were waiting to discuss something together, which was very unusual. I withdrew, not knowing what they might want to talk over. A few minutes later, a young Ethiopian woman, one of the teachers in the school, came and told me what had happened. She was still nervous as she explained the matter. It seems that she, too, unknown to me, had been very much burned in spirit about the state of the women's prayer meeting. She was particularly concerned that in recent weeks the attendance had dropped so considerably. Because of this, she had asked the women to wait after the church service. Since she is just a young unmarried woman, she begged the pardon of the older women for her boldness in speaking to them who are old enough to be her mother and some, even her grandmother. Yet with the courage of the Lord in her heart, she spoke to the group about need for concern for the weekly prayer meeting. Some had excuses about not always knowing the place of meeting and so on, so it was decided to have the meeting in one central place, a little house belonging to the Evangelical Church group. The women can continue to bring, by turn, a pot of coffee or tea for refreshment and parched grain or thick bread to serve with it, but the place of meeting will remain the same from week to week. The women worked this out by themselves and resolved to try to come more faithfully. As this young teacher told me of this discussion and new resolution, my heart was once again made glad. How thankful I was that she, too, had been thinking about the prayer meeting! How proud I was that she, of her own accord, had called the women together to discuss the matter! How glad I was that I had not intruded but rather that the reproof and the challenge had come from one of their own — moreover, from one of their youngest! Won't you join with us now and pray that God may indeed strengthen and bless and anoint the group afresh with His Spirit?

How we thank God for the marvelous way in which He has kept this women's prayer group together through the years! How we thank Him for the spiritual growth that is evidenced in their midst! As we

yearn for greater power and strength in the future, won't you join with us to pray that God may anoint each simple Ethiopian afresh with His power and His love? May the Spirit so work in the group that new blessings may come not only to the individuals and the group, but to their homes, their children, the church, the community, and the nation!

Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

BIYAK

By MARY SMITH, Nasir, the South Sudan

I think I have mentioned Biyak before in my letters. I don't quite see how I could have helped it, for Biyak is a character who vividly colors more than one phase of our work. His home is in another part of Nuer land some distance from here, but due to a famine years ago he and some of his brothers came to live here with a relative. Some fifteen years ago found him in the central school here. He wasn't exactly outstanding scholastically, and when an opening came in the clinic, he applied and got the job. He wasn't encouraged to keep on with his school work, however, so is not among our literates. But when I got here in 1944 he had been working in the clinic as a trusted, capable assistant for ten years. His talents run in various lines. He is a good language teacher and an excellent story teller. During the last two years he has been helping Miss Huffman with her women's evangelistic work outside of clinic hours. As Biyak is the next to the last of seven brothers, all his earnings have gone into buying cattle for the marriages of the older men. Finally, a year ago, he was able to pay for and marry a very sweet girl, and their first baby, a boy, was born this spring. According to Nuer custom, she is still living at her mother's home, but we hope she will soon be able to come here to the mission. Biyak, though not able to read, is well grounded in his scripture knowledge through many years of teaching. He is a good man, but, alas, has not always led as victorious a Christian life as we long to see in our people. His greatest sin was the most ugly one, adultery, committed against a close Christian friend of his. We feel that he is truly repentent, and he has been forgiven in a real Christ-like attitude by his friends. Adultery and fornication are, I suppose, by far and large the two greatest sins of the Nuer people. Adultery they themselves recognize as a sin. Fornication is not necessarily so unless the girl's family protests—at least it is the accepted and expected thing. Too many of our Christians have not been able to make that hurdle in their Christian lives as yet, and it causes us more heartache than any other one thing. But we know our Christ is able for this, both to forgive and to give strength to overcome. Please keep Biyak much before the throne of Grace in prayer. He has a personality one cannot resist and has the smile and happy, hearty laugh of the Nuer. He is honored and respected among his own people, and he is very much a Nuer. So many of our people take on new ways and customs as they live around the mission, but Biyak is content with the things of a Nuer and most proud of them. When he goes to the village with his Bible message he is welcomed warmly and listened to well. The Lord has used him, I believe, but can use him even more. May we pray that he may be strengthened and grow into a spiritual giant such as we need so much among the Nuers.

Teams To Speak On Foreign Missions Advance

By MISS EDITH L. McBANE, Recording Secretary of the Board of Directors of the W.G.M.S.

The great convocation of American Christians at Columbus, Ohio, on October 6-8, will set off the spark for the Foreign Missions Program of Advance which will then be carried across the nation in regional meetings continuing from October 19 to November 19. In thirty-six cities, interdenominational mass meetings will be held to awaken Christians to the need for united action toward "One World in Christ." The various cooperating denominations will also hold some separate sessions in which their own responsibilities will be stressed.

The United Presbyterian Board of Foreign Missions and the Women's Board have enlisted the services of three teams of speakers who will visit twenty-one cities. In the East, Dr. E. E. Grice, Dr. John Vroon, Miss Marguerite M. McClellan, and Mrs. Charles Wright Fulton will be heard. Dr. Glenn P. Reed, Miss M. Lois Boyd, and Mrs. H. Ray Shear will participate in the Midwest. The Pacific Coast team will be composed of Dr. T. C. Strangeway, Dr. James B. Cummings, Miss Ray Huffman, R.N., and Mrs. Arthur B. McBride.

The missionaries on the teams will be able to bring the latest news from the fields. All have arrived on furlough within the past few months. Miss McClellan, an alumna of Sterling College, is superintendent of the Girls' Boarding School at Khartoum North in the North Sudan. Her home is in Olathe, Kansas. Miss Huffman took her training in the hospital in Sterling, Kansas. During most of her service as a missionary in the South Sudan, she carried on a clinic at Nasir. Recently she has been devoting her full time to pioneer evangelistic work in the villages. Miss Boyd, a graduate of Muskingum College, is engaged in educational work in Sangla Hill, Pakistan. She came back to her home town, Sparta, Illinois, in July.

Dr. Cummings is just home from his work in Gordon College at Rawalpindi, while Dr. Vroon has resumed the furlough he interrupted to fly back to Pakistan and organize a medical relief unit for work among the refugees. Dr. Grice, newly-elected Associate Secretary of the Board of Foreign Missions, is still perhaps more a missionary than a board administrator. He returned from Egypt only last August.

The board members and secretaries on the teams will present a comprehensive view of the missionary task of our church and specific ways in which every member can help. Dr. Reed is well-known as Corresponding Secretary of the Board of Foreign Missions. Dr. Strangeway, pastor of the First Church, Los Angeles, was formerly a member of the Board of Foreign Missions.

The three members of the Women's Board will present the total program of the Women's General Missionary Society, home as well as foreign. Mrs. Fulton, a seasoned Board member, served as Prayer Group Secretary for ten years before becoming Secretary of Junior work. Mrs. Shear and her husband, who is now on the faculty of Pittsburgh-Xenia Theological Seminary, some years ago were in charge of our mission school at Frenchburg, Kentucky. Her present position is that of First Vice President of the Women's Board, as well as Secretary of Negro Missions. Mrs. McBride's long experience on the Board

(*Continued on Page* 113)

Representatives On The Teams Of Speakers On Foreign Missions Advance

. Charles W. Fulton

Mrs. H. Ray Shear

Mrs. Arthur B. McBride

arguerite M. McClellan

Miss C. Lois Boyd

MRS. E. D. McKUNE, Editor, Eastview Dr., R. F. D. 3, Allison Park, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

NEIGHBORLINESS

The parable of the Good Samaritan is without equal in secular and religious literature in answering the practical question, "Who is my neighbor?"

Jesus might have responded to this query of the lawyer by enumerating qualities found in a good neighbor, but He preferred the more effective method of telling the story of one who showed himself neighborly. Not *Who is my neighbor?* but *"To whom am I neighbor?* was really the content of His answer. Those who are busy being Christian neighbors have little time to worry whether others are doing for them all that they should do.

Three individuals are pictured as having been given an opportunity to help the wounded man on the Jericho road. Only one recognized his responsibility (*respond-ability,* if we divide the word into component parts.) The priest and the Levite had the ability, but did not respond. We may imagine their possible excuses of being afraid of meeting a like fate from lurking robbers, of weariness, or of the urgency of tasks ahead. But Jesus would have counted them insufficient cause for passing by a brother in need.

Neighborliness costs. It cost the Samaritan his time, effort and money, but he gave them gladly. He had the will to love and to serve. We find no indication that color, race, nationality, or religion made any difference in the degree of his compassion. In the words of the greatest of poets, he demonstrated:

" 'Tis not enough to help the feeble up,
But to support him after."

To whom are you a neighbor? Circumstances create for us and reveal to us our neighbor and our duty to him. Do you see one in need? Have you the ability to respond to his need? Then you are his neighbor. It matters not whether he lives next door, in the community, in the nation or in the uttermost part of earth. Neither barriers of race, nationality, nor condition have any part in your response.

What difference would it make in communities and congregations if we really tried to live the teaching of this parable? Suppose our study of the W. G. M. S. Outreach in the Homeland would lead us to refuse to let anything like race prejudice (which really means *pre-judging* before all evidence is forthcoming), or pride of position, wealth or learning make any difference in the way we treat people around us?

We cannot evade the fact that America is in the midst of great race tension. Witness the pre-election political issue of civil rights. Suddenly politicians are concerned about the vote of the Negro tenth of our population. Press and radio publicize the agitation, promises, rioting and threats of majorities and minorities. However, much that is being given out as new information is already known to the student of missions concerned with the welfare of the Negro, the Indian and underprivileged groups in our land.

The problems are real, very real in this year 1948. We may not know the details of the best solution, but we do know that only Christian wisdom, prompted by the will "to love thy neighbor as thyself," is adequate to solve the problems. Jesus offered no other solution. His advice to the questioning lawyer about neighborliness concluded with the words, "Go thou and do likewise."

Belonging to the same community, club, church, profession, race or religion does not necessarily make people neighbors. It is the breath and depth of our Christian love that determines for each of us "Who is my neighbor?" When we begin rationalizing how much we must sacrifice or how far we must go in helping others because of relationship ties or social obligation, then we do not love.

It is love that detects the neighbor needing help. Often those who ask least need most. It was love that made the Good Samaritan show a compassionate heart. He did not ask, "What claim has this man on me?" If he had done so he could have found more excuses than the priest and Levite for passing by on the other side.

"Owe no man anything, but to love one another," said Paul, meaning that love is the one debt that is never paid, but is always due, always big enough to cover everything else. It emanates from the love of God for the world in the gift of His only begotten Son.

Paraphrasing familiar lines by Edgar A. Guest, may we say:

It takes a heap o' lovin' in this world if we would be
True Christian friends and neighbors to all humanity.

The church, too, has a responsibility and opportunity for neighborliness, well expressed in this pronouncement of the Whitby, Canada Conference of July 1937: "Although the church has a life of its own, it touches at every point the life of the world and cannot disassociate itself from it, even if it would. As Christ made Himself one with the life of humanity in every aspect save that of sin, so the church is called to share and to look with compassion on those weaknesses, miseries and desolations of the world which it has been sent to heal."

"The church has a hem to its garment
That reaches the very dust;
It can cleanse the stains from the streets and lanes,
And because it can, it must."

Mrs. E. D. McKune

INSTITUTE OF WORLD MISSIONS

"Is there anything on the program today that is worth while?"

"No, not a single thing. I've looked it all over. There is nothing worth while."

These words were overheard in Chautauqua as two women walked along wondering how they would put in the time. "Not a thing worth while!"

There were more than 1200 women definitely enrolled and many hundreds of others who thought differently as they went from one building to another, their hands filled with pamphlets, note books and copies of the new study books. It was a full course these women were taking in the Institute of World Missions with classes or conference or lectures at 8:30, 9:30, 10:45; again at 2:00, 3:00, 4:00 and with lectures and concerts at 8:00 P. M. These women thought it worth while to come many miles at expense to themselves to get a wider view of the world missionary program to learn of some methods used by other women that would help them in their service.

One group studied the action of the United Nations in relation to world Christianity. It is not a very cheerful time to look over the world with the dissension and distress of nations.

The studies are timely. It was worth while to learn of China in its throes, of Japan in its reconstruction, of Korea divided between two powers, of Okinawa, our new responsibility. It was really worth while to think through with a Negro leader some of the implications of discrimination, to follow the moving millions and displaced persons here in our own land, to become aware of Alaska, Hawaii, Puerto Rico and others "on our own doorstep."

Between sessions the Literature room was crowded with eager purchasers. Our free samples of *The Women's Missionary Magazine* and *The Junior Missionary Magazine* (not marked "free" until the third day) were all taken. The Junior material and the coin cards attracted much attention and the "Missionary Rhythms" were all sold the first day. For several years all the stewardship material has been supplied by our Board of Administration because the leaders say "it is the best puf out by any denomination."

While the United Presbyterians do not have a "Church House," where missionaries and other Christian workers may live, it does have a nice chapel where services are held every Sabbath with a visiting United Presbyterian minister preaching. On August 22, a large audience enjoyed the sermon by Dr. H. H. McConnell and the special music by Mrs. Martha Gerber.

The interim between this early meeting and the amphitheater service was all too little to greet all the friends present.

The Sabbath morning service in the amphitheater is always an uplifting experience for all worshippers. At a very wonderful concert on the preceding night every seat was filled. On Sabbath morning it was cheering to note that there was an equally large number in that great service and again in the evening when parts of the Messiah were given. Some told us that there are 7,000 seats, others said 9,000 but for one who is not an expert in figures it would be impossible to distinguish between 7,000 and 9,000 just by looking. It was a magnificent audience that joined the great choir in singing the familiar hymns of the church. Altogether it was a profitable week—Indeed "worth while."

THE NEW WILMINGTON CONFERENCE

This is our pioneer conference. It opened on the first Friday of August as it has through the 44 years of its history, with the same joy, eagerness and anticipation that has characterized it throughout the years. There were the devoted leaders who give their time and service; there were "repeaters" who love to tell how many conferences they have attended, then there were fresh recruits among these questing youth.

The leaders and teachers and sponsors and speakers come in advance for special preparation and dedication. Then the hundreds of young people pour in. What a sight it is as they get out of cars and buses carrying their baggage and blankets and kodaks and sports equipment! Registration ceremonies over they rush around to locate their rooms in the dormitories or to try out the tents.

The program has not changed much over the years. The aim is clear in the mind of each leader; these young people, nearly all professing Christians are potential leaders in the church of tomorrow; they are here for a brief week to be taught and guided and led into the dedication of life to the Master. There were Bible classes for boys and for girls in separate groups;

mission study often led by a missionary, the big tent meeting, favored this year by having Dr. Harrison, who always held the undivided attention of every one as he gave a Gospel message with Arabian background and interpretation.

The afternoons are given over to wholesome recreation with leaders who know how to play. The evening speakers were missionaries from our different fields. Two of our Negro pastors made fine contributions to the program both in speech and in music.

There were quiet hours, prayer in the early morning and again at the close of the long, long day. At such times the leaders got very near to their groups.

The pageant which is always eagerly awaited was artistically and beautifully done as the cast, nearly all missionaries, showed the development of the Chinese church in the strength of character of Chinese Christians.

The most impressive period was on the last evening when the appointees each told "Why I am going to the foreign field." Not a few of the young people in the quiet of the bed-time prayer period definitely confessed Christ as their Saviour and others pledged their lives to definite Christian service either in the ministry or in missionary service in America or across the seas.

SYNODICAL CONFERENCES

There were 20 other conferences among our young folk from the Atlantic to the Pacific. These were under the synods and christened differently largely according to location. The total attendance at these meetings ran into the thousands.

The program followed the same general plan—Bible study, mission study, methods of the work and organization as related to the home congregation. Temperance study was a feature in one conference at least and is one that could well be studied in every youth conference in the land.

Groups of devoted men and women gave their best in public addresses, in teaching, in counseling and particularly in fellowship in the intimate small groups as they directed them in morning and evening devotions. Here again decisions were made for life and for service.

It seems needless to state that practically every denomination in the United States and in lands across the seas are holding similar meetings for youth. The church may be a little late in sensing the great importance of enlisting the youth and training them for church leadership. In a time like this when the world offers pleasures, many of which are questionable, leaders are seeing the great value and tremendous need of developing the spiritual life of the young people in a normal and happy atmosphere.

From the history of our own denominational conferences we know that in every such gathering the young people are challenged, first of all to give their hearts to Jesus Christ and then to dedicate their lives to his service wherever He may direct them.

Call the roll of our younger ministers and of our missionaries and note that many of them testify that it was at a summer conference that they saw the need and heard the call of the Master to serve Him.

A congregation that is looking toward tomorrow can make no better investment in lives than to send numbers of their boys and girls to these wonderful summer conferences.

Mrs. John P. White.

MRS. THOMAS H. NEWCOMB, Secretary, Publication Building, 209 Ninth St., Pittsburgh, Pa.

WHY I WAS THANKFUL

By MISS WINIFRED MOORE, Frenchburg, Kentucky

"I am a mountain woman living up a branch not far from the school at Frenchburg, Kentucky. For years the school has been helping the people of our community by educating our children and helping us women to clothe our families by keeping the 'Clothes Room' open. It is there we go to get the second-hand clothing for which we pay a small amount. We are thankful that we can get this clothing because we could not send our children to school if we did not have it for them. We are thankful, too, that we can have a share in keeping the school here because the money which is paid in for the clothing helps to run the school.

"Last winter a terrible experience came to my family and we are more than ever thankful for the help we received. One night about midnight we were wakened from sleep by the sound of crackling flames and the smell of smoke. Our home was afire! Our first thoughts were for the children asleep in their beds and we hurried to get them out. After several frantic minutes, we all escaped but found ourselves standing in the snow, some of us in our bare feet, with very little clothing, staring at the rapidly burning house. Living where we do there is no chance to get the help of a fire company and we just had to stand there and watch our home, our furniture and our clothing go up in flames. We were able to find shelter in the home of a neighbor for the rest of the night but not before the children and I were so exposed that we had bad colds as a result.

"The next morning our thoughts turned to the school and my husband and I went there to see if they would give us some help. Sympathizing with us in our loss, we were given an order for clothing at the 'Clothes Room' and there Miss Huntley helped us to find clothing for the children especially. This was given to us and we were grateful. She also promised that she would remember our sizes and would watch as the boxes of clothing were unpacked for more for us. She told us to come back in a few days and she would try to have some more clothing and some things for our house ready for us. Things didn't look so black after that.

"When we were told that we would also have some help from what they called 'the Christmas Room,' our hearts were touched and if tears had been common to me, I know that they would have come then, because this meant more help in the way of new things. Promising to come back in a few days when the box would be ready, we went away cheered and a little more hopeful.

"When my husband found a man with a truck, they went for the boxes of clothing. There were more of the second-hand things from the 'Clothes Room' and the big box of new things. It really seemed that Christmas had come again because there were new clothes for all of the children and my-

self and you can imagine the happiness of my little girls when they found some new doll babies hidden among the clothing. There were toys for the boys, too, and the loss and dread of the fire began to fade away as they discovered these things. A new Bible came with the gifts from the school and it is a sign of the kind of love which prompted the giving of these things to the school by friends whom we will never see and also the kindness which gave the help to us in our time of need. I am truly thankful that there are such friends."

CORRECTION:

For these who will be using the comparative statement in the July-August Thank Offering report the following correction should be made.

Undesignated:
1946 — $172,583.31
1947 — $182,484.65 (not $18,484.65)

SENIOR LIFE MEMBERS
$25.00 Each
From July 1, 1948 to September 1, 1948

17. Mrs. Martha Shellito, Grove City, Pa. By Mrs. A. R. Taylor, in memory of her daughter, Elaine Taylor.
18. Carole Hrabak, Kenmore, N. Y. By Mrs. Robert S. Smith.
19. Mrs. Marguerite Mettlen, Reinbeck, Iowa. By members of the Alta French Circle.
20. Mrs. Bernice Frahm, Hudson, Iowa. By members of Reinbeck Alta French Circle.
21. Mrs. Virginia Schell, Sharon, Pa. By two friends.
22. Mary Blacklidge, Toledo, Ohio. By friends in the W.M.S.
23. Louise Bean, Toledo, Ohio. By friends in the W.M.S.
24. Mrs. Charles P. Nelsen, Canon City, Colo. By members of the Gloria Dei Missionary Society.
25. Mrs. Eston Schuster, Canon City, Colo. By a member of the Gloria Dei Missionary Society.
26. Mrs. Harry Wellman, Akron, Ohio. By members of the Women's Missionary Society of Goodyear Heights U. P. Church.
27. Mary Laura Markley, Cadiz, Ohio. By a friend.
28. Mrs. Ruth H. McKirahan, East Ryegate, Vermont. By her husband, J. Edwin McKirahan.
29. Erma Fogle, Sharon, Pa. By members of the W.M.S., from a special fund.
30. Mrs. W. F. Leiner, Sparta, Ill. By her sister, Genevieve Alexander.
31. Helen McKelvey, Sparta, Ill. In memory of her mother, Mrs. Charles McKelvey.
32. Jeannette McKelvey, Sparta, Ill. In memory of her mother, Mrs. Charles McKelvey.

CHRISTMAS BOXES FOR AMERICAN INDIANS

Now is the time to plan for your Christmas boxes for our American Indians. The following things will be most gratefully received c/o American Indian Missions by Rev. F. C. Patterson at Tama, Iowa; by Rev. E. W. Machamer at Warm Springs, Oregon; by Rev. John W. Wilson at Simnasho, Oregon; and at the Cherokee U. P. Mission by Mrs. Charles Holloway, Stilwell, R.F.D. 1, Oklahoma:

(1) Quilt Materials—prints or woolen pieces which may be cut in blocks or left uncut.

(2) Baby Garments — shirts, sweaters, sacques, blankets, plain dresses and diapers.

(3) Christmas gifts—toys, dolls, games, books, soap, wash cloths towels, aprons, crayons, pencils and tablets.

(4) Used Clothing—all kind of clean clothing that is in fair condition is very gratefully received. Some special items are: sweaters, washed blankets, old pocketbooks, handkerchiefs, table cloths and cotton materials for dresses.

Mrs. Russell K. Montgomery,
Secretary.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $9,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

"ALWAY"

"Whether the sky be blue or gray,
"Rejoice in the Lord" is the word,
"alway,"
Whether the rain be much or less,
Whether a wild or a quiet sea.
To sing in the calm is thankfulness;
To sing in the storm is victory."

HAVE YOU TAKEN CARE OF THE GIRLS AND YOUNG WOMEN IN YOUR CHURCH? DO YOU HAVE MISSIONARY SOCIETIES FOR YOUR SEVERAL AGE GROUPS? PERHAPS YOU HAVE A NEW ORGANIZATION SINCE APRIL 1, 1948? If So, Please Give the Facts Now!

Some one—name not given—has asked this question,—

"WHEN IS A MAN BIG"? The answer is in thirteen parts. We are feminizing this for our particular use.

A girl or young woman is big or of large caliber:—

1.—When she is so strong that nothing disturbs her peace of mind.
2.—When she acts on the hypothesis that every person she meets is her friend.
3.—When she makes all her friends feel that there is something in them.
4.—When she takes time to radiate health and happiness.
5.—When she is just as enthusiastic about the success of others as she is of her own.
6.—When she gives so much time to the improvement of herself that she has no time to criticize others.
7.—When she lives so that all with whom she comes in contact are bigger, better, and finer because they have known her.
8.—When she is too big for worry, too noble for anger, too strong for fear.
9.—When she thinks well of herself and proclaims this fact to the world, not in loud words but in great deeds.
10.—When she lives constantly in the

presence of the best, works only for the best, expects only the best.

11.—When she understands that what the world needs is not victory, but understanding.

12.—When she forgets the mistakes of the past in pressing on to greater achievements.

13.—When she realizes that she can *do nothing, be nothing, without continual companionship with Christ, her Saviour.*

THE ORDINARY

Were the ordinary left out of life, what a vacancy there would be! As a matter of fact, the ordinary or the common seems to predominate. According to Lincoln's philosophy, God must have thought a great deal of the common people because He made so many of them! Only the exceptional person is classed as a star. Were there many such people, they would become just ordinary! Yes, because of the very number of them!

Theodore Roosevelt, highly esteemed as he was as a man and a public officer, wrote to an ardent admirer that he was only ordinary in what he was able to accomplish whether as a swimmer, a horseback rider, even as a hunter for which he was noted; he said his poor eyesight interfered with his marksmanship, making him come too close to his quarry to be wholly successful. He laid no claim to brilliant writing. He said that everything he had published was the result of hard labor.

It is true that what is all around us, a frequent experience, is considered ordinary. The people of a community are usually so classed. It is the outside speaker, the out-of-town person, who is heralded as out of the ordinary. We are inclined to put the stamp of approval on such a person and many overlook entirely a community friend who may be an outstanding person as to ability and is so recognized in a strange city.

The ordinary and the extraordinary are apt to become confused. Only the expert may be able to decide who is big and who is merely ordinary. Schools, churches and homes are composed largely of ordinary people. So are social organizations, missionary societies and what not. This fact gives assurance that opportunity is not restricted to just a few people, not to the elite only! The Bible School calls for faithful teachers, the missionary societies for consecrated leadership, young people's work for wise guidance. This will require many so-called ordinary people, not only as officers and other leaders, but as those who make up the "rank and file" of the organizations.

There are some very prosperous girls' circles and young women's societies. The reason might well be that their members, although only *ordinary* people, are doing an *extraordinary* job. Loyalty, faithfulness, patience and other requisites have insured success.

As a writer stated it, "Successful people are in many cases ordinary people who have made the most of their opportunities and have exercised patience, and have been persevering where others would be inclined to quit." *Faithfulness to the task* is worthwhile. Without this prerequisite not even a talented person can be of much use. Let's "give a hand" to the many ordinary ones within our midst! They are the "backbone" of the Church. Long may such continue!

A HIVE OF BEES!

Be a reader of the Women's Missionary Magazine, know its contents.

Be wise and use at least some of its program material.

Be friendly and get acquainted with our missionary writers via Magazine.

Be one who is willing to learn from others, "to do or not to do."

Be *starters;* on occasion, *brakes;* always supplied with *fuel;* and ready to *go!*

Girls' Circle Program

By MRS. WALTER G. COMIN, JR., Pittsburgh, Pa.

Sometimes close neighbors can be a bother. In an apartment, a double house, or one separated from yours by only a few feet, all of their faults and fusses are constantly before you. But, of course, your own household is just as constantly before the neighbors. You probably get along very well with your neighbors, however. For you and they have learned the real worth of neighbors through years of mutual helpfulness. Applied in a national sense, our Home Missions, Indian and Negro Missions have been trying to foster this sort of neighborhood understanding for many, many years. This program should demonstrate just how your Girls' Circle can help.

Planning Your Program

The study is divided into three topics: "Our Neighbors in the South," "Indians Are Neighbors," and "Hand In Hand With Others." Assign each topic to one or two girls who will work from the material found on pages 67, 70 and 72 of this magazine. Additional material will be found in reports of these stations in back issues and in your library. Try to discover what living conditions prevail in each section designated, and what kind of people live there. When material is all organized, decide on most interesting method of presenting it to your group. Make it as lively as you can. You might dramatize it with a "Gossip Party." The girls who have "called" on the neighbors gather around a tea-table to tell of what they found. Be sure the result is one of real neighborliness: how we can and are helping, what we like about them.

Invitations and announcements might read, "Let's talk about the neighbors!" Be sure everyone is informed about the time and place of the meeting.

End your program with the Prayer Cycle using days 1, 13, 14 and 16. Pages 715-719, 720-725, 726-737 of the July-August issue contain many valuable suggestions for special prayers for our Indian, Negro and Home Mission stations.

Plan the worship service which opens your meeting with great care. Use the Scripture texts Romans 13: 9, 10 and Zechariah 8:16. Perhaps you will find that numbers 105 and 280 in the Bible Song Hymnal will fit into your plans.

Looking Ahead

Don't forget that we planned to entertain those of our number who are away at school and will likely be home for the Christmas holidays. Before you get into a frenzy of preparation, stop to consider the significance of Christmas to you and to the world. Then make your plans accordingly. We hope to have some suggestions you will like in the next issue.

✚

WORSHIP SERVICE

(*Continued from Page* 78)

of some luxury, yes, some necessity, that others may not only live, but may live in Christ. "I was hungry, thirsty, a stranger, naked, sick, and in prison, and you ministered unto Me. Inasmuch as you have done it unto the least of these, you have done it unto Me."

PRAYER: Fill us with the compassion of Christ, O Father, that we may share sacrificially as we see the great need of the world to-day. May the vibrations of our heart-strings loosen our purse-strings, spilling our silver and gold at Thy feet that others may have life more abundantly. Amen.

Psalter No. 442 or B.S.H. No. 79.

MRS. CHARLES WRIGHT FULTON, General Secretary, 455 Forest Ave., Bellevue, Pgh. 2, Pa.

THE JUNIOR THANK OFFERING

(A suggested Thank Offering service for Juniors. As program proceeds, have Juniors hang letters on a wire at front to spell out the title, "Our Junior Thank Offering." Have talks illustrated by maps, curios, costumes, etc. Or use a white sheet as a "Television Screen" and have scenes from the fields acted before the screen.)

Call to Worship *Processional and Song*	**O** worship the Lord — Psalm 96:9-10 **U**nto God our Savior — Bible Songs Hymnal No. 108
Scripture	**R**emember the words, etc. — Acts 20:35
	* * * * * *
A Fable	**J**ustinian and the Great Church
Song	**U**pon thy precepts, — B.S.H. No. 130
Scripture	**N**ame of Christ — Isa. 9:6, 7a; Acts 4:12; Phil. 2:9-11.
Illustrated Talk	**I**ndia and Pakistan will be helped by our Thank Offering
Scripture	**O** give thanks — Psalm 118:1
Song	**R**epeat the Message — B.S.H. No. 159
	* * * * * *
Scripture and Talk	**T**reasures in Heaven — Matt. 6:19-21
Illustrated Talk	**H**ome and Mountain Missions, **A**merican Indian Missions, and **N**egro Missions will be helped by our Thank Offering
Scripture	**K**eep my commandments, etc. — Proverbs 7:2
	* * * * * *
Song	**O** Praise ye — B.S.H. No. 147
Scripture	**F**or God so Loved, etc. — John 3:16 **F**or God sent, etc. — John 3:17
Illustrated Talk	**E**gypt, Egyptian Sudan, and Ethiopia will be helped by our Thank Offering **R**eformed Church in America is helping us in Africa
Offering	**I**ngathering of Thank Offering
Benediction	**N**ow the God of peace, etc. — Hebrews 13:20, 21
Closing Song	**G**od's Own City — B.S.H. No. 93

THE FABLE OF JUSTINIAN AND THE GREAT CHURCH OF CONSTANTINOPLE

The great emperor found in the great city of Constantine no temple worthy of God, and he said, "I will build one, and the glory shall be mine; and when I die the angels at Heaven's gates will say, 'Enter Justinian, who built the great church of God.'" So he alone built the temple, and ordered over the door the words,

"Built for the great God
by the great Emperor Justinian."

And so when the great marble cathedral was completed, carved in beautiful forms and garnished with gold, silver, and gems, the day before it was to be dedicated the workman carved in the stone over the door the grand inscription to the glory of the builder. The next day the chariot of the emperor rolled up to the door of the new church, at the head of a great procession. He raised his eyes to the doorway, and there he read, not the inscription he had ordered, but another:

"This house to God,
Euphrasia, the widow, gave."

He angrily called the workmen to account, but architects and carvers all testified that during the night the inscription had been mysteriously changed, and the chief priests said to the emperor, "This is not of man, but of God; the finger that wrote the commandments on stone, and the sentence on Belshazzar's palace wall, has graven these words."

So, at the emperor's command the widow Euphrasia was sought, that they might know why God had transferred to her this honor. After a long search they found her, not a rich lady, but only an old, poor, gray-haired woman, sick and bedridden. She had not even heard of the wonderful inscription, and had given nothing to the temple. But one day, suffering great pains, she saw the oxen dragging the marble from the ships up the streets from the wharves, and the load was so heavy and the stones in the streets so rough that they were cutting their feet upon them. And she said to her attendant, "Take handfuls of straw from the bed on which I lie, and strew them on the roadway, to make it softer for the poor beasts." This is all she had done.

Justinian learned the lesson. He had been building for his own glory, and his offering was not accepted. But this poor widow out of the loving heart had done what she could, known only to God and her offering was in his eyes more than the gold and silver and precious stones of the king.

Let the beautiful fable teach us who are the true builders of God's temple.

Women's Missionary Magazine, June, 1888.

Mrs. Paul M. Haas

NOTE: Mrs. Paul M. Haas, former General Junior Secretary, is the superintendent of the Junior Society of the Tabernacle Church in Youngstown, Ohio. This society contributed $277.00 last year — a splendid record. We regret that this society was omitted in the July-August issue.

Secretary's note.

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

As the mountain schools open at the beginning of September each has new facilities to accommodate enlarged enrollments and to more adequately meet their needs. At Ezel the new cottage purchased at the beginning of the summer has had many improvements added, a deep well, bath, heating unit and other conveniences, and is now occupied by Mr. and Mrs. Thomas Moore and their three children, while the second floor will be used by other teachers. This purchase was made necessary by the need for more room for the faculty, the teachers' home long since having ceased to provide sufficient room. The other cottage bought several years ago, half of which was formerly occupied by the Moores, will be used by the women teachers. A new farm shop for use of the Vocational Agriculture Dept. is being erected on the campus, the work being largely done by the boys, and will soon be ready for use.

At Frenchburg the new grade school building is rapidly nearing completion and will be ready for occupancy in October. It is a red brick building in keeping with the other buildings on the campus. It has four large school rooms and an auditorium which, by means of sound-proof folding doors, will be converted into two more school rooms. By throwing open the doors it will serve as the assembly room. Increased enrollment and overcrowding made necessary the erection of this building which will now house all the grades while the old building will be given over entirely to the high school which now has the largest enrollment in the history of the school. This building also contains the library, the home economics department, agriculture classes and the office.

INTRODUCING THE NEW DOCTOR

Dr. John W. Walker, Jr., has been secured as physician working in connection with the Jane Cook Hospital and began practice in Frenchburg the last week in August. He is a young man graduated from the University of Louisville Medical school in 1945. He interned at the Norfolk General Hospital, then had a year in surgery at the Baroness Erlanger Hospital in Chattanooga, and is highly recommended as a surgeon and general practitioner.

Dr. Walker is a Baptist and comes to us with a missionary spirit as he had long planned for medical mission work. We welcome him and pray he may be blessed in his service with us and that he may bring spiritual as well as physical healing to our mountain friends.

FRENCHBURG SCHOOL

As I write these notes on August 30, I see Mrs. Howard, our matron, alighting from the Greyhound Bus. She is the first of this week's arrivals. Several staff members are already here and others will follow so that the entire group may be here for dinner on Thursday, Sept. 2. We are welcoming the following new teachers: Miss Ruth Lindal, Wheaton, Illinois; Mr. Clyde Gilfillan, Youngstown, Ohio; Miss Alice M. Childs, Middletown, Ohio; Miss Dorothea McKissick, Slippery Rock, Pennsylvania; Mr. Melvin Whitaker, Wheaton, Illinois; Miss Lois Sacher, Katonah, New York; Miss Jane Perry, Ligonier, Pennsylvania; Miss Meredith Peterson, Seattle, Washington; Miss Gwen-

eth Robertson, Chester, Nebraska; Miss Sarah Spiro, Asheville, N. C.

The high school schedule will be organized on the hour-period basis this year. Supervised study will be conducted within the class period. Until the new building is ready we shall still be using the four rooms in the temporary building.

We are looking forward to the new school year trusting that all of us will be able to accomplish great things in the service of our Lord and Master.

Arthur Gathman, Supt.

EZEL SCHOOL ENROLLS 405

On a record-making hot day, August 30, 1948, Ezel School opened for her twenty-fourth year of service and enrolled that day 405 pupils in the twelve grades of the school. There are still others to be enrolled and again Ezel School will be larger than the year before. All of the first six grades are crowded with 46 in the first-grade room. The Junior High showed the biggest increase with an enrollment of 63 in the seventh and eighth grades.

A full staff of teachers was on hand for the first faculty meeting on Saturday, August 28, in spite of the fact that we were still looking for one more teacher the week before. The Lord has wonderfully blessed in directing us in the finding of well-qualified teachers this year again. Our staff now numbers nineteen full-time members and an additional part-time Bible teacher in the grade school. A new Vocational Agriculture Department has been established which meets a much-felt need in our community. Mr. Albert Dorsey, a graduate of Berea College and one of our own local men is heading this department.

In line with the Health Code begun this year by our State Department of Education we are putting more emphasis on Physical Education in all the grades and high school. Here again we were fortunate in securing teachers trained in this field. Miss Frances Widestrand of Chicago will direct the girls' physical education and Mr. Stanley Trimble, a graduate of Ezel School, Class of 1928 (the second graduating class) will direct the boys and coach in basketball.

Other new teachers on the staff are Miss Gene Purdy of Detroit, Michigan, a former United Presbyterian Caravaner, who takes our Second Grade, and Miss Lona Bess Dahle of Stoughton, Wisconsin, a graduate of Wheaton College, who is our third grade teacher.

William A. Heagen, Supt.

PRESBYTERIAL MISSIONS

The missionaries in all our missions have continued work through the summer although, as in all churches, attendance has dropped and activities slackened. One notable exception was at Slovan where Mrs. Russell arranged for a week of special meetings. It took courage to carry out such a plan in warm weather but this devoted worker never ceases by all means and in all seasons to win souls for Christ.

Mrs. Olive Laing Crawford continues to give part time service at Westland and Mrs. Mary Ciancio goes on with her work at the Hamilton Avenue church. There is no direct word from these workers but the missionaries in Elmont, N. Y., and in Alhambra, California, bring their own messages.

ELMONT, LONG ISLAND, N. Y.

It is a wonderful opportunity we have of serving our Lord here in Elmont for the fields are truly white unto harvest and the laborers are few.

Elmont not many years ago was a farming district, but now everywhere one looks one sees new homes being built. It is our privilege to tell these people who are moving into these new homes as well as those who have lived here before, that we have a Savior who came down to earth to die on Calvary's Cross for them if they will only believe on Him.

This past month we were working in one of the new projects. We found

nineteen families that do not attend church anywhere. We gave them a tract *This Is Important* and invited them to come to God's house to worship each Sabbath morning.

We covet your prayers for these folks and many others here in this community who will be coming into our church to worship, that they may accept Christ as their personal Savior.

Jean Dickey.

ALHAMBRA, CALIFORNIA

We cannot escape the responsibility for more complete education for our children. That's why I have provided week-day Bible clubs within reach of practically every child from the ages four to twelve. We naturally ask, "Why do not all parents avail themselves of this opportunity?" Frankly, the answer must be, because they are more interested in other things. I rang the door bell of a home last week and discovered several mothers were enrolling their children for the free dancing lessons conducted in this home. They reflected no interest whatever in the neighborhood Bible club conducted each week a few streets above them. If there is religion in their homes at all, it is purely a secondary and not a primary matter.

We have had most gratifying attendance in all the children's clubs in spite of the polio fright, but there should be many more if mothers cared.

I was called last week by the hostess to one of my clubs in North Burbank, informing me that a child, who attended the class very regularly because the mother did care, had slipped away to be with Him Whom having not seen, he knew so well and loved.

We are most grateful for the work the Holy Spirit is beginning in the hearts of the mothers of the adult Bible class. Twenty-one mothers and grand-mothers, two girls and five children sat down to our monthly pot-luck luncheon held in the yard of a faithful member. An hour of Bible study in the Gospel of John, followed.

At the close of one study, a mother responded to the invitation to let Christ come into her heart. It was not easy for her and she had wept bitterly the week before as she related how unhappy she was in the ungodly way they were living. Now she is radiant in her new life and is eager to have our next luncheon in the nature of a barbecue in her back yard that the husbands may be reached. Her husband promises to start to Bible school with the children, but she is looking forward to having me stay for dinner some evening that he may accept Christ as his Saviour.

They are eagerly looking forward to the erection of a church building and are praying that just the right leadership may be chosen for them.

Ruth Etta Findley

PRESBYTERIAL TREASURERS—PLEASE NOTE

Beginning November 1, 1948, please send separate checks for Thank Offering money as it is deposited in a separate account. Send Life Memberships and Life Directorships, which are a part of the Thank Offering, as soon as received, being careful to give the correct name and address, and state by whom made, as this information is needed for the certificates. Thank you.

Mrs. Samuel E. Baird, Treasurer.

Negro Missions

And He made of one every nation of men to dwell on all the face of the earth

MRS. H. RAY SHEAR, Secretary, 490 Serpentine Drive, Pittsburgh 16, Pa.

Prairie, Alabama
July 10, 1948

Dear Mrs. Shear:

I am enclosing a list of articles made in the sewing department. Tomorrow I plan to leave for five weeks of school at Tuskegee. I need to brush up on things. However, I'm mostly interested in home craft just now.

Today the weather has been very pleasant. We have been blessed with a heavy rain.

We pray that this will find you well. We also trust you will have a nice rest.

Fifth Grade

2 aprons
5 dresser scarfs
2 vanity sets

Sixth Grade

1 large embroidered dinner table cover
2 small slips
3 shirt waists
2 underskirts
2 dresser scarfs

Seventh Grade

10 embroidered pieces
2 aprons
1 vanity set

Eighth Grade

2 skirts
12 scarfs (table and dresser)
2 princess slips
2 dresses
3 pairs of pillow cases

Ninth Grade

1 crocheted vanity set
2 pot holders
6 cup towels (embroidered)
1 pair pillow cases
3 quilts

Sincerely,
Etoila Peters
(Mrs. Wm. T. Peters)

(Note: It was the privilege of the secretary on her recent visit to Alabama, at commencement time, to see this splendid exhibit of the work done during the past school year.)

A NEWS CLIPPING

(Note: Mrs. Ferris E. Lewis of Dearborn, Michigan, submits the following story as printed in The Detroit News of February 2nd, 1948.)

"Mrs. Lynn, riding home on the street car with her three-year-old son, was staring out the window, thinking how hectic shopping is these days, when she heard her small son inquire loudly: 'Why don't you wash your hands?'

"Mrs. Lynn turned and was horrified to see her son's tiny hand resting on the back of a huge brown hand holding to the seat-back in front.

"While the red of embarrassment flowed to her face, Mrs. Lynn started to apologize; but that huge brown hand came away from the seat-back, to rest gently on the small son's blond curls, and a soft, strong, patient baritone voice said:

"That isn't dirt, Sonny. That is color: sort of a brave color, Sonny, because it takes courage to wear it right."

MY IMPRESSIONS OF THE W. G. M. S. WORK IN ALABAMA

It has been well said, "First impressions are lasting ones." At this rate, the work of the W. G M. S. in Alabama will live a long time in my memory.

Ever since we have been in the South, (two years) I have felt that

there has been a great need for educational opportunities, supervised by religious groups or organizations. Year by year the trend seems to be for the State to take over previous religious institutions and almost completely secularize them. This I notice was not the case with your work in Alabama and I pray God it never shall be. We as a Christian family should insist, and work tirelessly for a generation with educated minds and consecrated hearts. Your clinging to, and insisting upon a wholesome and helpful religious program in your educational endeavors were of paramount significance to me.

The other fascinating and indelible impression of the Alabama work was the knowledge I received of the great part the women played in sponsoring the program. What I learned at that time was probably just a small part of your Missionary activities. However, the responsibilities the Women's Missionary Societies have taken should be a source of inspiration to the ministers and lay-workers to give their last full measure of devotion to the work. One can rapidly see that the initiative of the women has been the spark which has created a great educational and spiritual fire in the Alabama work.

I write and speak in a rather partial manner, I suppose, since I am the Secretary of Christian Education in my Synodical; but we as women cannot expect the wheel of progress to turn unless we do our part.

Your work in Alabama is commendable beyond words and the good that you have done and will do is and will be demonstrated in the lives of the students whose opportunities are theirs to attend the splendid institutions which my husband and I had the privilege of visiting.

Mrs. Frank R. Gordon,
Macon, Georgia

(Note: Rev. and Mrs. Frank R. Gordon were visitors in Wilcox County during the last commencement season. They are in charge of a field in Macon, Ga., under the Northern Presbyterian Church.)

What Would You Do?

If you knowed how rough was de way
we's come;
How often we's been in despa'r;
How steep wah de hills we had to
climb,
I wonder would you cyar?

"If y' only knowed 'bout de struggles
we's had
Wid Faith, an' Hope an' Pra'r,
An' Ignorance, an' Sin, an' all
De things we's had to ba'r;
If you knowed how hahd we's tried to
win,
I wonder would you cyar?

"Would yo' haht wahm up, and yo'
han's reach out
To dem on de lowes' roun'?
Would you stoop an' he'p you' brudder
climb
If you knowed he's fallen down?

Rev. W. G. Wilson

TEAMS TO SPEAK ON FOREIGN MISSIONS ADVANCE

(*Continued from Page* 96)

includes work as Women's Secretary, Indian Secretary, and Financial Secretary. She has been Secretary of Foreign Missions since 1945.

If you live in or near any of the twenty-one cities which were listed in the September Magazine, plan to attend both the interdenominational rally and the United Presbyterian meetings. Watch for local announcements regarding the time, place, and program in your city.

NOTE:

The correct date for meetings in Washington, D. C., is November 4-5.

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Dr., Pittsburgh 20, Pa.

FREEDOM FOR THE AMERICAN INDIAN

There has been much in the magazines in the last few years about setting the American Indian free. Congress began working on this problem sixty years ago in the Allotment of 1687. Congress found that the public could not be trusted to treat the Indian fairly and amendments to the act were necessary to protect the Indian from those who defraud him. Thus through the years wardship has become more necessary as well as more complicated.

The blame should not all be placed on the Bureau of Indian Affairs. Consider what the Army has recently done. Army engineers located a dam on the Missouri River near Garrison, North Dakota, so that 1500 Fort Berthhold Indians will have to leave their homes and farms. Some of you readers sent in protests about it a year ago but Congress went ahead and approved. The Indians are to be paid for their land but they did not want to sell. Why should our Government break its treaty with them at the insistence of the Army engineers?

Another recent instance of injustice has been brought to light by Drew Pearson. He says, "Upon the Navajo reservation in the upper corner of Arizona and New Mexico the Vanadium Corporation of America has been quietly extracting uranium . . . So far the Navajos haven't received one penny for the uranium taken from their land. Instead the profits have been raked in by the Vanadium Corporation." Obviously the Armed Forces have benefited by using the uranium for atomic bombs but have done nothing to see to it that the Vanadium Corporation pays the Indians for it. After more than 25,000 Indians served in the Armed Forces loyally how does it come that the Armed Forces cannot stand by them and see that they get a square deal in this America they fought to keep free?

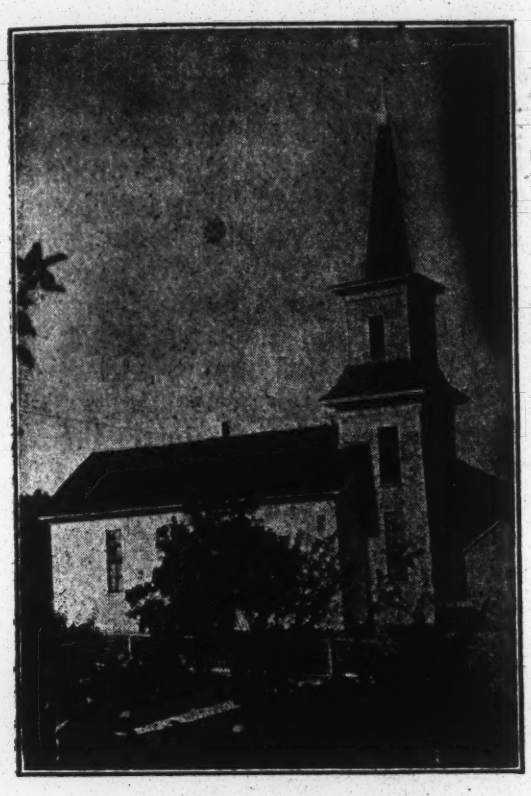
It is possible for an individual Indian to leave the Reservation, find a job, and live as any other citizen. In other words he can set himself free. Many are doing it now. Others are trying. They have to take a lot of hard knocks from the public in doing it. Prejudice is most apparent when they try to find a place to live in the White community. Here is where the ordinary citizen could be of great help if he would put himself out a little to inquire if any of the original Americans may be living near him. Certainly Christians should be ever ready to encourage the Indians who are themselves putting forth an effort to get out from under wardship.

God has the real answer to this problem. "If the Son shall set you free ye shall be free indeed." The Indian who has found the Lord Jesus Christ as his Saviour has also found a true Friend who will stay by him in his struggle. Let us redouble our efforts to commend the Gospel to those in our midst whom we have nationally wronged beyond measure.

Fred C. Patterson,
Tama, Iowa.

WARM SPRINGS, OREGON CONCERN FOR THE AMERICAN INDIAN

Not many realize the heartaches, disappointments, and unseen results that your missionaries to the American Indians must bear. Work among the Indians has always been slow and perhaps more so today than



Warm Springs Mission Church

heretofore on the Warm Springs Reservation.

The older generation of Wasco people has died off. Many of these Indians were good Christian people, but the younger generation is not following in their footsteps. The younger Indians, even those whose parents are of the other Indian religions, have become worldly wise. They respect no one, not even their own folks. Sin doth abound on every hand. They have forsaken the advice and teachings of their forefathers.

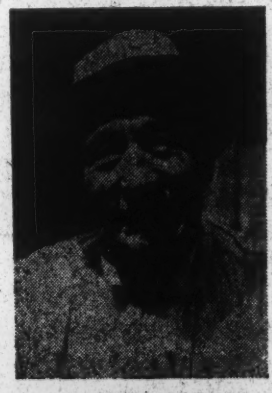
Religious life is at a low ebb. Their feasts have become times of pleasure rather than religious services. "Only for the eldest," says a writer in the *Oregonian* who visited their huckleberry feast recently, "and that includes chiefs way up in their 80s and some old women crippled and unbelievably wrinkled, did the feast hold much of its old-time significance. Their dark eyes took on a dreamy, far-away look as they chanted and tapped drums or waved arms in rhythmic time. For the irreverence of the shouting, laughing youngsters they had glowering looks, but no word of reproach."

Some of our people think of good Christian people who have passed on, with tears in their eyes. Those were the better days. Today they are far, far away from the Lord, and gone after other gods. Liquor, good times, money,—these seem to be all they think about. Some of the Indians are worried, they fear for the future.

Is it not true that in the darkest hour a light begins to shine? We have that "Light." It is ours to give. Yea, your missionaries are sowing the seed in the hearts of the younger generation. We shall also give it cultivation and with prayer on our part, united with your prayers, a harvest should come. His promise ever is "My Word shall not return unto me void."

ELIJAH MILLER

Elijah Miller an Indian elder of the Warm Springs Mission Church died July 19th after a lingering ill-



Elijah Miller
Elder in Warm Springs Mission Church for 40 years.

ness. Elijah was born November 1853, made his profession of faith December 14, 1890 and was ordained and installed as ruling elder March 29, 1908 serving faithfully in that capacity down through the years. It was an unusually large funeral as many of the Indians who had previously attended the church came back for the services out of respect for Elijah. He will be greatly missed not only in his church but also in the community where he was indeed an outstanding Christian character.

E. W. Machamer,
Warm Springs, Oregon.

DEDICATION OF CHEROKEE MISSION

Nine years ago the Reverend Mr. George W. Smith came to Oklahoma seeking a church site for the United Presbyterian Church. He first located in the vicinity of Barber, Oklahoma in the community called Dry Creek. Mr. Smith worked among the people there for three or four years. He then moved to the community of Flute Springs where he worked for some time but was unable to organize a church as other churches moved into the community. Mr. Smith then came to this community and was able to purchase thirty-five acres on which to build the Cherokee Mission. This church represents a lot of work on the part of Mr. Smith, work for which our people are very grateful and thankful.

In December of last year the church building burned and our people were again without a place in which to worship God. Some homes were opened for Sabbath School and Worship Services—two homes being those of Mrs. Holloway and Mrs. Rape—but the people were not very attentive because the meetings were held in private homes. During this summer, the services were held under an Arbor constructed for worship purposes. For two months the people worshipped under the Arbor and then on August first of this year the new church building was completed. The people rejoiced greatly and were very thankful for this new building presented to us through the efforts of the W.G.M.S. of our United Presbyterian Church.

On Sabbath, August 29, 1948, the people of this community gathered for the Dedication Service, the rededicating of our church building for the purpose of worshipping God. The Reverend Mr. Harold E. Lobaugh of the First United Presbyterian Church of Tulsa, Oklahoma was in charge of the service. With Mr. Lobaugh were others of the Tulsa Church as visitors and Miss Pearl Bear of our Tama Mission Church of Tama, Iowa. Miss Bear gave a brief history of her work in Tama and her school in Arizona. Mr. Lobaugh brought to us the message of dedication and his son Bruce sang an especially appropriate number, "Bless This House." Charles Sanders presented gifts from the Women's General Missionary Society to the Cherokee Mission in appreciation of Mrs. Charles Holloway's and Mrs Watie Rape's interest in the church work of this community prior to the rebuilding of the church. The gifts were a Pulpit Bible and two collection plates. Mr. John Seitz of the Tulsa Church presented to our church a very beautiful picture of Christ which we shall always enjoy accompanied with a sincere feeling of appreciation toward our Tulsa friends.

After the Dedication Service the women of the community prepared a lunch for our visitors and our own families. About fifty people attended the service all of whom not only enjoyed the day immensely but were greatly blessed for having been present. We wish to express our sincere thanks to these friends from the Tulsa U.P. Church and especially to the Reverend Mr. Harold Lobaugh for making possible this memorable day.

Charles E. Sanders,
Student Worker.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

Bon Voyage

ARRIVALS AND DEPARTURES

Mrs. Rachel Tracy Seiver, home for a short furlough, sailed on Saturday, August 21, on the "MARINE CARP" for Alexandria to resume her duties in evangelistic work in Benha.

When the "MOHAMMED ALI EL KEBIR" of the Egyptian Mail Line steamed out of New York harbor on September 4, it carried a group of happy young women who have volunteered for short-term service in Egypt. There are three W.G.M.S. appointees: the Misses Marian Jamieson, Mary Lou Lash and Mary Laura Markley; and six Foreign Board appointees: the Misses Margaret Dawson, Edna Parkinson, Mary Pennell, Jean Ryburn, Clara Lou Scott and Virginia Watkins. The best wishes and the prayers of a host of friends follow these new appointees as they take up their duties in the Egypt Mission.

The sailing date for Dr. Vida J. Graham is fixed for September 15. She is to sail on the "CITY OF CALCUTTA" from New York to Karachi. The boat is scheduled to sail from Pier 2, Bush Dock in Brooklyn.

GRACIOUS GREETINGS

As we read the Epistles of Paul, Peter and John, we are impressed with the salutations they use and the greetings they send to others. When Paul wrote: "All the saints salute thee," "Grace to you and peace," "Peace be with you all that are in Christ Jesus," and "All that are with me salute thee," — there was a warmth of feeling and cheer with the greeting. Peter wrote: "Peace be with you all that are in Christ Jesus" and John: "Peace be to thee. Our friends salute thee. Greet the friends by name."

How often our letters are so meaningless and our greetings so careless; our salutations upon meeting seem so empty of grace and thoughtfulness. When meeting, one often asks: "How do you do?" and is surprised when the person answers the question and impatient if the answer is too detailed. In our hurried greetings: "Howdy" and "Hi" probably with a salute or the wave of the hand, there is little but recognition expressed.

For some time I have been interested in greetings that are used in the Mission fields. They seem gracious and meaningful in sharp contrast with our greetings in America. Possibly they, too, become less meaningful, but they are often quite deliberate and prolonged and gra-

cious. I have asked some friends to record for me some greetings most often used in Egypt and Pakistan and India.

SALUTATIONS USED IN EGYPT

1. Na-har-rak Sa-id. May your day be happy.
   The reply: Sa-id Ma-bar-rak. May yours be happy and blessed.
2. Az-zay-yuk? How are you?
   The reply: El Hamd Ul-li-lah. Praise be to God (very well).
3. Lail-tak Sa-i-da. May your night be happy (Good Evening and Good Night).
   The reply: Sa-i-da wa Ma-bar-ra-ka. May yours be happy and blessed.

Used by Muslims:

Sa-laam Aa-lay-kum. Peace be to you.

The reply: Wa Aa-lay-kum, Es-Sa-laam. And to you peace.

*Used by all to welcome guests*s

Ah-lan Wa Sah lan. Welcome!

The reply: Ah-lan Bik. Welcome to you!

What a thrill we had when we learned that gracious greeting from our Egyptian pastors at the New Wilmington Conference! It was multipled in volume and meaning when the waiters grouped about the Conference kitchen door and joyously said with a salute: "Saieda" (Good morning. May you be happy!) to the Egyptian pastors each morning.

IN PAKISTAN AND INDIA

Some of the greetings commonly used are: *Muslim*: Sal'am-a-la-kam —May God's peace be upon you!

The reply: Wa 'alakam -sal'am: May God's peace also be upon you!

Greeting: A d a b ' a r z — Humbly, I respect your worthiness.

Reply: The same.

Hindu: N a m a s t e ' — You are worthy to be adored.

Reply: The same.

Greeting: B a n d a g i — I am humbly your servant. My respects to you.

Reply: The same.

Sikh Greeting: S a t - s r i - a k a l — May He who is Everlasting Truth grant you prosperity and happiness!

Reply: The same.

PATHAN or Tribesmen's Greetings — PAKISTAN:

Greeting: S t a r e - mashe — May you not be tired!

Reply: K h w a r ah - mashe — May you not be poor!

Greeting: K h u s h - h a l - y e h — Are you happy?

Reply: Ta khush -hal-yeh — Yes, are you happy?

Greeting: Khudai-de -zirrah ma-'ka — May God never make your face yellow, or may you never be ashamed or embarrassed.

Reply: The same.

These are selected greetings from our older Mission fields; from the younger fields of the Sudan and Ethiopia we shall have some to publish later.

MINIA, EGYPT

From an interesting letter by Miss Jeannette McCrory come these excerpts:

"Just before I left Minia to come to Sidi Bishr for vacation, I had one of the happiest experiences that

The Women in Zawega il Arnwat (Corner of the Dead) who are pleading for a Women's Meeting

All ready to board the new bus and start for the Presbyterial meeting in Maghagha, March 26 ,1948.

I think I have ever had here in Egypt. Ever since I came back from America my Girls' Clubs have been wanting to build a Club Room so as to have a comfortable place to meet. Rev. Fareed Bishai has always told them that they could build on top of one of the classrooms which are scattered all over the schoolground, but they did not want that — they wanted ground with it for volley ball, etc. Again this spring I asked for ground for the Club Room and again he gave the same answer, and again we said: 'No.' I told him that if we had no place to meet this coming year we would have to stop the Club and I would go to another town that had a place for the girls to meet. He asked me to let him think about it. At the end of the week, I went back to him and he said the Church would give us enough ground for the Club Room and the volley ball court beside it.

"We then began to plan for the size of the room; it grew from a room 4 by 8 meters until now the plan is 10 by 12 meters. The Club girls had L.E. 100 to begin the room, but prices for building now are so high that it is estimated that we will have to pay L.E. 1,000 for a room the size we now want. We decided to go out and ask folk for money and if we got enough for the whole building we would put it up; if we got only half we would put up one 6 by 10 meters, and then when we got the rest we would finish the job. We now have L.E. 400 on hand for the building.

"I was visiting in the homes of graduates of Girls' College and the P.M.I. and they were interested and insisted that we should build the larger room, saying it would be to Minia what the Dales Memorial Hall is to Girls' College. This would be large enough to hold engagements and weddings in, as well as for use for the Club girls. They were very happy when I suggested that we have an Alumnae Meeting once a month for girls who have gone out from our American Mission Schools. I also want an Alumnae Meeting each month for girls who have gone out from the Evangelical Girls' School in Minia. Each year about 25 girls

Some of the girls in the Sisters' Club who are volunteers for village work.

graduate; we never see them again, but when we have our Club Room we can invite them in and get acquainted with them and bring them into the Church."

BENI SUEF, EGYPT

Miss Ida Whiteside, in a letter from Sidi Bishr, writes: "We had almost forty ladies here during Association, but now there are only sixteen of us. Some have gone to Europe, a few to Cyprus, and others have gone back to finish the year's work or to carry on the Bible Conferences at Tanta. We really are desperate for more regular missionary ladies on the field. The last action of Association was to ask the Educational Committee to bring a report to next winter's meeting as to which schools be closed first. I hate to see any of the schools closed so long as we can continue to give the girls of our Church the training they need as Christians and Christian workers. But unless some young women come out this fall we shall have to close both schools and evangelistic centers."

AT HOME IN ENGLAND

Announcement was made by Mr. and Mrs. Frank Williamson of Mercer, Pa. of the marriage of their daughter, Louise Nancy, formerly of Benha, Egypt, to William R. J. Alloway on August 7, 1948 at St.

Miss Louise N. Williamson

Lawrence Church, Weston. The young couple will be at home on Springetts Lane, Ross-on-Wye, Herefordshire, England. The good wishes of many friends follow them.

KHARTOUM NORTH, NORTH SUDAN

"The past week we finished a very profitable time with our Bible women at Omdurman," according to Miss Aleta J. Matthews' letter of August 10. "We missed Miss Verna Pillow who was ill. The minister of the local church gave us each day a devotional hour, taking his texts from Nehemiah. Even though I could not understand all of it (with my limited language ability) I did get much from it and I am sure the teachers received a great blessing from it. The other hours of the day were taken by Miss Una Coie and Miss Mary Coie. My short time was the music with the help of one of the teachers.

"The most thrilling part, at least to me, was the fact that we have three new trainers and the possibility of a fourth. The Lord is answering your prayers for the Training School in a wonderful way. During the conference at Omdurman two girls took their diplomas."

* * * * *

Miss Helen McCoy and Miss Mary L. Shields are discovering the wisdom of the words spoken by Miss Dorothy L. Rankin of Doleib Hill when Miss Shields visited her this past summer. Miss Rankin said: "No two days are the same. When you start out in the morning you never know what the day will bring forth, but the Lord goes before us." Miss McCoy and Miss Shields are carrying on the school work in the absence of Miss Marguerite McClellan and find that there is much to do in the Lord's work that makes life here full of real joy.

Miss Mary L. Shields wrote: "We have just finished a week's institute with our teachers; some had not returned from Egypt, but we felt it was very worthwhile for those who were here. Casis Faried taught a Bible class each morning, after a 'sing.' He is a fine student and the teachers and we felt that if there had been nothing more, the week's work would have been worthwhile. But there was some more. Miss McCoy and I each had a class in Methods, each from a different point of view. They won't remember or be able to put into practice nearly all we discussed, but having talked about some of the weaknesses should help them. We are so thankful for their interest in wanting to learn and for the idea of service most of them have."

NASIR, SOUTH SUDAN

The latest news letter from Miss Jean Maxwell told of the way the people in her village live. Her vivid word pictures of the needs came to a climax in the following paragraph taken from her letter:

"Read the modern American newspaper in all of its sordid details of crime and sin, then multiply that by centuries of heathen living, divide it by a tiny handful of witnessing Christians, add hate and the power of the devil unrestrained by hardly one force for good, and subtract churches, the Bible and the knowledge of Christ. The result is just pure, downright heathenism. And if you think it looks like the proverbial picture of 'happy little savages running around the cocoanut tree without a care in the world' there is something wrong with both your imagination and your thinking."

Do you get the same answer to this problem in Mathematics: (Crime + sin) × centuries of heathen living + little handful of Christians + (hate and power of the devil) − (Churches + Bible + knowledge of Christ) = black heathenism?

OMDURMAN, NORTH SUDAN

Miss Verna Pillow had a new experience for her while in Egypt on vacation. She decided to go to Tanta Hospital for a check-up, but stayed to have Dr. H. S. Hutchison care for her. The latest word from her is that she is back in Omdurman, feeling fine and ready for work.

Miss Pillow wrote: "I was in Tanta when the final word came to go ahead with the new hospital. That was really a time of rejoicing for them. There is a fine institution—it is serving the native people in a wonderful way and what a blessing it has been to many of us missionaries. Whoever contributes to the building of the new hospital has the right to feel they are having an important part in the work. The doctors are certainly overworked but they don't complain. I'm sure the new quarters will make their work easier."

INDIANS ARE NEIGHBORS

(*Continued from Page* 71)

take a personal interest in our own particular United Presbyterian American Indian projects which are indeed greatly in need of our prayers, our offerings for special needs, gifts of used clothing, or Christmas gifts for the Indian children.

(6) A particular task of the church member is to fight that great evil, racial prejudice, which operates so strongly against him. We must put ourselves squarely against segregation of any kind; such as, the segregation caused by the early Federal policy of isolation or the segregation that no Indian chooses to face today, caused by racial prejudice.

(7) Matters concerning the Indians which rest with Federal and State laws can often be solved through a Christian expression of public opinion. Progress in assimilation for Indians often involves the right attitude of mind or an expression of right on the part of the people which can have great influence with Federal and State regulations but, we must keep ourselves constantly informed about Indian affairs. Public opinion can play a great role in helping to arrive at that ideal situation where Indians will be not only our friends but also our neighbors.

In assuming an ideal Christian attitude toward the Indians as our neighbors, we must put Christian love in place of prejudice, Christian fellowship in place of isolation and sympathetic, intelligent, Christian understanding in place of neglect and misjudgment. Both the Indian and the white man should strive for an increasing knowledge of God's Word which alone is able to supply that spiritual strength that will create a mutual feeling of Christian Brotherhood.

LITERATURE

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

TO BE ABLE TO SERVE ONE MUST KNOW

ASSEMBLY ASSIGNED

—Have you sent for one of these booklets?

Brother, can you spare a dime? was the name of a once-popular song. Sisters of the WGMS, surely *you* can spare a dime!—for an

ASSEMBLY ASSIGNED

booklet—"the work of the WGMS in a nutshell." (See July-August, and September Magazines for description.)

Another booklet which was fresh from the press for the 1948 Convention is: *The Story of Miller's Ferry Mission.* This is the first in a proposed series telling of the work of the WGMS among the Negroes. It is a 5 x 7, 12-page booklet, containing twelve pictures of students and faculty, representing all the phases of the work of the school. On the inside cover is a diagram of the lay-out of the grounds and the buildings. On the last page will be found a list of the needs of the school, together with the freight and parcel post mailing address to Miller's Ferry. Although this is being written during a heat wave in August, by the time you read it in October you will be thinking of the Christmas needs of all our Negro Schools for they are much alike. *Miller's Ferry* has been chosen first for these histories because it was the first of the Alabama missions to be instituted. Begun in 1884 by the Board of American Missions (then the Freedmen's Board), it later became solely the responsibility of the Women's Board.

The booklet has an attractive cover with a bit of color on the emblem representing Negro and white relationship; the black and white keys of harmony. Underneath is the quotation from the great African educator, Aggrey: *The Parable of the Piano Keys.*

Let me mention again the attempt being made by the Literature Department to provide a short history of all the important institutions at home and abroad under our care. Here they are to date—some new, some old:

The Story of Avalon Girls' High School (India) $.20—new.

The Story of Miller's Ferry Missoin (Negro) $.15—new.

Frenchburg — Then and Now (leaflet) $.05.

Growth of the Medical Work in Frenchburg, $.03.

Ezel—Twenty Fruitful Years, $.03.

Along Indian Trails (*American Indian*) $.20.

Heal The Sick (*Tanta Hospital, Egypt*) $.10.

(The latter two brought up to date.)

FALL PRESBYTERIAL DISPLAYS

Remember:

1—Send *early*

2—Give *date* of Presbyterial meeting

3—Give *name* of Presbyterial.

If you have never had a display, have one this year.

If you don't know what to order, we will make the selection for you.

At least 8 Presbyterials had *no* display at all; are *you* one of them?

SUGGESTIONS FOR NOVEMBER PROGRAM

(*Continued on Page* 125)

By MRS. G. VIRGIL HUTCHISON, Acting Secretary, Imperial, Pa.

"To sin by silence when we should protest, makes cowards of men."—Abraham Lincoln.

The House of Representatives has voted to allow $500,000 for "representation" allowances to the State Department. Most of this money will be spent for liquor. We believe that it is a mistake to use public funds in this way. The less liquor our representatives drink, the better off we are going to be. Mr. Felix Morley was right when he said that secret agreements were entered into with Stalin which were not revealed to the American people at the time and these agreements were made at conferences where drinking was general and heavy. Under them, the Communists were brought into the war with Japan when every effort should have been made to keep them out of it, as their participation is responsible, to a great extent, for the situation in China and Korea, and for the fact that the Kuriles and Manchuria are a greater menace to Alaska than ever before. Under these agreements, the American and British Armies were restrained and the Communists permitted to occupy half of Europe, from which position they now menace the rest of Europe and the World. We need hard-headed, clear-minded representatives with their brains working at full efficiency if we are to ward off a Third World War, which would destroy political liberty throughout the world and impoverish us all. Drink has no place in the present international emergency.

Congress, recently on the recommendation of General MacArthur, took steps to increase the appropriation of the Federal Bureau of Narcotics. In making the report to the House Committee on Appropriations, Representative Canfield paid a tribute to Commissioner Harry J. Anslinger, under whose direction the Bureau has had such notable success.

THE METHODIST PROGRAM

This becomes the business of the moment: No liquor advertising, and local option. Where local prohibition cannot be established, Methodists will strive to make practical use of every restrictive device which will tend to decrease consumption, for it is a decreased consumption which is sought. Limitation of licenses, of hours, will help. Banish the sale of liquors from the highways, to control drunken driving. Separate dancing, bowling, billiards from drink. Forbid the use of television, radio, every device which serves to prolong the visit of the customer to premises where drink is sold. Drive drink out of bus stations and from the trains —from every place where people must resort. Banish it from grandstands and parks. Recognize the menace of the sale of liquor in hotels, where innocent people wake to perish in flames because some stupified guest has gone to sleep with a cigarette in his fingers. And so, on and on. Repress it; if it cannot be prohibited, it can at least be reduced to a minimum, to the salvation of thousands of lives and interests more important than mere life.

Tributes

Mary Willis Glenn

The Young Women's Guild of the First United Presbyterian Church of Greater Cleveland wishes to pay tribute to the memory of Mary Willis Glenn, who departed this life June 7, 1948.

Although for several years weakness had prevented her from regular attendance at church and participation in its activities, her influence was always strongly felt. She is missed by a host of friends who hold her in loving memory, but who rejoice that she is freed from earthly suffering, and has gone to be with her Saviour, Whom she loved and served.

To her loved ones we extend our deepest sympathy.

Committee

Mrs. Elizabeth Scott

The Women's Missionary Society of the Second United Presbyterian Church of St. Louis, Missouri, desires to pay a tribute of love and respect to the memory of Mrs. Elizabeth Scott, who was called to her Heavenly Home a few weeks before her eighty-fourth birthday.

Mrs. Scott was a charter member of our society and she was a Life Member of the Women's General Missionary Society.

She was Treasurer of our society for many years. She was a faithful, dependable and lovable Christian whose influence was beneficial to all.

We extend our deepest heartfelt sympathy to all of her loved ones. God gives to His beloved sleep.

Women's Missionary Society

Mrs. George Frizell

The members of the Women's Missionary Society of the United Presbyterian Church of Sugar Creek, Ohio, of Xenia Presbytery wish to pay loving tribute to the memory of Mrs. George Frizell, who passed away April 19, 1948 at the age of 79.

Mrs. Frizell joined the United Presbyterian church in Adams County when quite young, attending regularly. When roads were impossible to travel she went to church on horseback.

Later in life after moving near Dayton, Ohio, Mrs. Frizell united with the Sugar Creek Church and until her last illness was a faithful member and a devoted worker in the church and in the missionary society. Any service she did was always a gift of love.

We shall ever cherish the memory of her devotion and shall miss her presence in our midst.

To her loved ones we extend our deepest sympathy and commend them to her Saviour whom she loved and served.

Committee of the Women's Missionary Society of Sugar Creek Church.

Miss Mary Jeannette Howison

It is with a deep sense of loss that the Women's Missionary Society of the Somonauk United Presbyterian church pays tribute to the memory of Mary Jeannette Howision, who was called to her Heavenly Home Friday evening, July 30, 1948

Miss Howison was loyal to her church in all its departments. As long as her health permitted she was found in her place in the Sabbath School, in the church choir, and in the missionary society. We shall miss her help and fellowship, but we know that she is happy in her eternal home.

We extend our sympathy to her family and friends and commend her to the comfort of the Heavenly Father.

Anna R. Cox
Marie M. Randles

Mrs. Susan Malt Pease

The members of the Missionary Society of the Bethel United Presbyterian Church of Irwin, Pennsylvania wish to pay tribute to the memory of Mrs. Susan Malt Pease who passed away in June. She was a lifelong member of our Missionary Society and a faithful worker in all church affairs. We shall cherish her memory and we extend our deepest sympathy to her husband and family.

The Committee

LITERATURE DEPARTMENT

(*Continued from Page* 123)

See July-August Magazine for yearly reports on Home fields.

See October Magazine.

See booklets and leaflets on this page for Home, Negro and Indian work.

Speaking of Indians — by Della Deloria, paper, $.60; a very readable book of 163 pages, of general interest. Excellent for reference work. In four parts:

I—This Man Called Indian
II—"A Scheme of Life that Worked"
III—The Reservation Picture
IV—The Present Crisis.

Watch *U. P.* and *C. U.* Herald for articles on Home Mission work.

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% American Mission is used with each foreign address

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Miss Helen V. Weede, 1928 — Campbellpur

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Miss Willa M. Ramsey, 1921 — Pathankot
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Miss M. Lois Boyd, 1919 — Sparta, Ill.

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*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
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Mrs. A. W. Pollock, R.N., 1942 — Sayo
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*Miss Shirley A. Moss, 1947 — 409 Barnes St., Pittsburgh 21, Pa.
*Miss Mary E. Reed, 1948 — 32 Penn Ave., Greenville, Pa.
Miss Marie F. Tait, 1925; 1945 — R. D. 5, Mercer, Pa.
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Sterling, Kansas, June 1949

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• • • • • •

QUIZ ON MISSION WORK IN AMERICA SUPPORTED BY THE W.G.M.S.

1. Who is listed as Home Secretary? What specific work comes under her supervision?
2. Who supervises as W.G.M.S. Indian Secretary *all* of the work done by our denomination among American Indians?
3. If your church wishes to build or repair a parsonage to which Secretary of the Women's Board of Directors will you write?
4. Which W.G.M.S. Board member is responsible for Literature?
5. If you wish to inquire about the Negro work supported by the W.G.M.S. who can give you authentic information?

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FIGURES SPEAK!

Through no fault of the Magazine Treasurer, this report which appeared in the September issue of the Magazine was incomplete.

The complete report is printed in this issue, for the benefit of Convention delegates and all who helped make it so worth-while.

Figures Speak!

One of the outstanding features of the period allotted to the Magazine Staff on the program of the Boston Convention was the annual Subscription Shower.

Prior to the Convention, during April, May, and June, the special rate of $1.20 per year for 5 or more New Subscriptions had been in effect; and during this period 152 clubs yielded 948 New Subscriptions.

This was most gratifying to all concerned; and needless to say the following report of the shower added much to our joy in the "Onward-Advance."

Total Receipts — $984.10.

New Subscriptions — 318.

Renewals — 395.

Presbyterial having first place — Lake. Second Place — Wisconsin. Third Place — Boston.

Honorable Mention — Idaho, Oregon, Steubenville, Monongahela, Arkansas Valley.

Congratulations, Literature Secretaries! Your work has been splendid! With your continued co-operation, we have every assurance that the good work done by the Magazine will go forward; and in tis "Outreach," gather all the women of the W.G.M.S. into its ranks of devoted readers.

Mrs. Ralph H. Arnold,
Magazine Treasurer.

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Rock Island	Mrs. J. V. Lindburg	Viola, Illinois
San Francisco	Mrs. J. C. Long	R.F.D. A, Box 169, Fowler, California
Spokane	Mrs. T. J. Adams	601 Campus, Pullman, Washington
Steubenville	Mrs. Steve Richman	R.F.D. 2, East Liverpool, Ohio
Tennessee	Mrs. C. W. Williams	Miller's Ferry, Alabama
Uncompahgre	Mrs. Maurice Standish	Olathe, Colorado
Vermont	Mrs. James Craigie	S. Ryegate, Vermont
Westmoreland	Miss Isabel Johnston	R.F.D. 1, Bolivar, Pa.
Wheeling	Mrs. J. C. Lewis	West Alexander, Pa.
Wisconsin	Mrs. George Arnold	R.F.D. 1, Avalon, Wisconsin
Xenia	Mrs. R. W. Ustick	114 E. 2nd St., Springfield, Ohio